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THE

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ITALIAN NATIONALITY.

Del Primato morale e civile degli Italiani; *per Vincenzo Gioberti: terza editione.* Brusselle, 1844.

The moral and civil pre-eminence of the Italians; by Vincent Gioberti: third edition. Brussells, 1844. 2 vols. 8vo.

AT a time when the eyes of the whole civilized world are turned towards Italy, it may not be inappropriate to offer some reflection on the past vicissitudes, the actual political condition, and the future prospects of that beautiful country. The brilliant pontificate of Pius IX is destined to form an era in the history of the nineteenth century, and especially in the political history of Italy. If any thing can retrieve the fortunes of this depressed country and reinstate her in that moral and civil preëminence among the nations of the earth to which she has so many strong claims, it will be, under God, the political reformation already so auspiciously commenced by Pius IX within the limits of his own states.

His enlightened wisdom, his prudent forecast, his unshaken firmness, his commanding position, together with the powerful influence which his unbounded popularity cannot fail to give him throughout the Italian peninsula, will and must strongly tend to arouse the various Italian princes and states to a consciousness of their actual condition and wants, and to a deep sense of the necessity of a greater union among themselves, of a stronger dependence upon their own resources, and of precautionary measures against the evil effects of foreign influence and intervention. His example will strongly stimulate them to promote the good of their own people by all the means in their power; to redress local grievances, to abolish obsolete privileges, and to originate such salutary reforms as the exigencies of the times and the progress of society may require. Pius IX is, we fervently trust, destined to be in the hands of divine Providence the restorer of Italian nationality and the saviour of Italy.

Little more than a year has elapsed since he ascended the pontifical throne, and he has already achieved wonders. He has effected social ameliorations and ori-

ginated political reforms with a rapidity, which must appear truly astonishing to all who are at all acquainted with the usual immobility of political institutions in all old countries. The first act of his reign was one, the clemency of which was equalled only by its political wisdom. The many talented and influential exiles —most of them youths—whom the amnesty recalled to their beloved homes, became at once his warmest and most enthusiastic friends. They were not only restored to their country, from which they had been expelled chiefly through the wily artifice and despotic rigorism of Austria, but they were taught to love their country, to idolize its sovereign, and to detest all foreign intervention in Italian affairs. From enemies of the state, they were converted at once, by the merciful wisdom of the pontiff, into its most ardent champions and strongest bulwark. There is not, perhaps, one of them all who is not now prepared to shed his blood for Pius IX, and for Italian nationality. With such soldiers to sustain him, the pontiff might well dispense with the services of Swiss and Austrian troops. He needs no other assistance than that which will be cheerfully given by the willing arms of his own subjects, in whose affections he reigns supreme.

This first step towards nationality was followed in rapid succession by many others, all tending in the same direction. The pontiff has already adopted efficient measures for better securing the administration of equal justice to all his subjects of every grade and condition; he has encouraged the establishment of newspapers, one of which is devoted to the publication of judicial proceedings; he has extended the liberty of thought, of speech, and of the press; he has greatly mitigated the rigor of the censorship of the last by the appointment of a central board of censors, composed of enlightened individuals, lay and clerical, with the distinguished marquis Antici at their head; he has awakened individual and public enterprise by the encouragement of railroads and of other improvements adapted to the condition and wants of the country; he has taken steps for remodelling the entire legislation, for abolishing abuses more or less general and grievous, which had crept in in the course of time, and for extending municipal reform, thereby promoting the prosperity of the cities and provinces.

He has already done much, and he intends to do still more, for securing the general education of the masses, and for extending still farther that admirable system of common schools which had been already for a long period in full and successful operation in Rome and in other parts of the papal states. He has adopted measures for promoting agriculture and manufactures, and thereby providing useful employment for a large class of his subjects. Finally, by a measure, which crowns and is intended to carry out all the others, he has, it would seem, lately recognised—at least virtually—the democratic principle of popular representation, and has convoked an assembly of distinguished individuals from the provinces to meet in Rome and to continue in session for two years, for the purpose of deliberating together on the ameliorations to be introduced into the various departments of the government. It is easy to perceive in this proposed assembly the first step towards the establishment of a representative parliament; or at least of a body organised on similar principles.

It is not to be supposed that measures of so great importance as these obviously are, were originated or carried out without opposition. The pontiff was met at almost every step of his progress, by obstacles which would have been deemed insurmountable by minds less enlightened and less resolute than his. But he had counted the cost and was prepared to meet it. No difficulties could deter him from carrying out those reforms which he believed so imperatively called for by the exigencies of his country. Some of his own subjects, men of enlightened minds and

ardent love of country, doubted the wisdom or expediency of many among these measures of reform; they were politicians of the conservative school who adhered with greater or less tenacity to time-honored institutions, and dreaded all innovations as fraught with danger to the state. Others thought that the work of reform was going on with too great rapidity, and advised much deliberation and caution. These professed to fear that the pontiff was granting too much to the revolutionary spirit which had shown itself during the preceding pontificate, and that his advances would not be properly met by those who had so lately been the clamorous and even rebellious advocates of what they called popular rights.

All these elements of internal distrust and opposition were kept in continual motion by the wily policy of Austria, which claimed to be the natural *protector* of Italy, and especially of the papal states. Her eagles floated from the dilapidated walls of Ferrara, and her armies hung on the frontiers, to give weight to the representations of her emissaries, and to frighten the pontiff from the work of reform upon which he had so fearlessly entered. Should he succeed in carrying out his measures, and should his subjects be fully secured in those rights and privileges which it was his object to bestow upon them; should they become deeply imbued with the spirit of nationality; they would suffice for themselves, and her protectorship would be virtually at an end, and along with it her meddling interference in Italian affairs. Besides, the same liberal spirit would be no doubt diffused among the neighboring Italian populations; her own down-trodden subjects in Lombardy and the Venitian territory might again hold up their heads and remember their ancient freedom and glory; and her dominion in Italy would be endangered, and might even be brought to an end; unless indeed she should step forth and proffer to her Italian subjects the same measure of reform which had been accorded by the pontiff;—and this she was not, and could not be prepared to do.

Hence Austria is, from long settled policy and from her peculiar relations to Italy, the avowed enemy of all reform, and the sworn champion of the ancient state of things. And we would naturally expect to find all her energies directed towards thwarting the glorious idea so warmly cherished by Pius IX:—of regenerating his country and asserting Italian nationality. What does surprise us is the fact lately published in the newspapers—if it be indeed true,—that even the citizen king of the French, the favored child of the revolution, and the chief of a free people loudly boasting of their love of liberty, should have so far lent the influence of his name to Austria in this matter, as to have united with the latter in obtrusively recommending to the Roman court great discretion and moderation in carrying out the proposed reforms! As if the enlightened pontiff did not know his own affairs best, and must needs be, like a child, under pupilage, and look to his neighbors for advice and guidance!

Happy are we to perceive that Pius IX has not been overawed by the menaces implied in the remonstrances of the Austrian and French cabinets; and that he has not been checked in his progress of reform, much less turned aside from his course, either by them or by the more timid and respectful suggestions of a small but influential portion of his own subjects. He has, indeed, sought the advice of the latter, and he has even listened with patience, if not with respect, to the officious suggestions of the former; but he is still firmly bent on carrying out his high resolves, and he is not a man to be discouraged by difficulties or to be thwarted by opposition. His course is onward, and nothing can stay it. Calmly, prudently, cautiously, he may and will move on; for he feels the extreme delicacy of his position and the accumulated difficulties of the problem he is called on to solve: but he seems indued with the fearless energy of

a St. Gregory VII, blended with and softened down by the mild firmness of a Pius VII. Austria may frown, and France may volunteer her advice; the despotic sovereigns of Europe may loudly disapprove; but the friends of enlightened and rational liberty throughout the world,—these happily constitute the vast majority of civilized nations,—will look on with sympathy and admiration; and future generations will do him ample justice, and erect a monument to his memory; even if he should finally fail in his purpose, through the perverse complexion of political society as at present constituted in Europe. Those who cherish the best interests of humanity the world over, will bid him God speed in the work he has commenced and so far carried on with the most brilliant success.

The importance of the measures he has already originated cannot well be over estimated. He ascended the papal throne at a most critical moment. The fate of the papal dominions and of Italy was trembling in the balance. One false step, or even too great indecision and hesitancy, might have sealed the fate of his country, or thrown it back for a century. The pontiff understood and felt this full well; and on the very day that he assumed the tiara he took his final stand by making at once a very bold and decisive stroke. The suddenness of his election* and the decisive promptness of his first measures took Austria by surprise, and left her no time for paternal advice or earnest remonstrance. The news of the stirring events which marked the first days of his pontificate came like a thunderbolt upon the cabinet of Vienna. The abettor of the partition and annihilation of Poland, and the political butcher of Cracow; the insidious violator of treaties and one of the main bulwarks of parental absolutism in Europe, quailed, if he did not even tremble, at the voice of an humble pontiff, the successor of the fisherman. It was not the first time that an emperor of the Romans* had been known to quail before a weak and defenceless bishop of Rome.

The political history of the fretted pontificate of his immediate predecessor, the great and good Gregory XVI, had fully convinced Pius IX that he had nothing to expect from Austria, nor, in fact, from any other European power, and that he must depend entirely upon the resources of his own people;—that he must throw himself unreservedly into their arms, become the champion of their just rights and privileges, and rely on them for the upholding and protecting of his throne. He felt also that great boldness and decision were requisite, that no time was to be lost, and that he must take his measures at once. He did so; and the applause of the world, reëchoing the enthusiastic acclamations of his own people, has fully vindicated his course.

Gregory XVI was a sovereign full of affection for his subjects, and sincerely desirous of promoting their welfare. But the evil times in which his lot was cast, and circumstances entirely beyond his control, prevented him from carrying out his benevolent intentions. He ascended the throne but a few months after the French revolution of July, 1830, and at the time when the revolutionary principle, already triumphant in France and on the eve of its triumph in Belgium, was fermenting among the various masses of European population. Secret political emissaries from France had penetrated into Italy, and were busily engaged in stimulating the people to revolt. Bologna, the capital of a distant and flourishing portion of the papal states, was carried away by the vertigo, and openly raised the standard of rebellion. The papal authorities were ousted, and the revolutionary faction seemed on the eve of a lasting triumph.

What was the pontiff to do in this emergency? Was he tamely to submit to the dismemberment of his small king-

* He was elected on the second day of the conclave by an overwhelming vote.

* The Austrian emperors still retain this title.

dom, the patrimony of the church, which had come down to him in its integrity* for a thousand years? Or was he to repel force by force? He had not struck the first blow,—could he act on the defensive? But his resources were limited; his army consisted of a mere handful of troops, and these not of the best materials;—could he hope to put down the revolution, unaided and alone? He thought not; and, in an evil moment for his own peace and the prosperity of his states, he accepted the proffered aid of that government which claimed as a matter of prescriptive right the protectorship of Italy. Austrian bayonets soon put down the revolution; but the event proved that the pontiff had really more to dread from his protectors than from his own rebellious subjects. He had virtually put himself in the power of an empire, which was as exacting in its policy, as it was stern, if not cruel, in carrying out its measures. The venerable and benevolent pontiff was made responsible for the severities practised on his own subjects by his ally; and he was compelled, moreover, fully to reimburse this most disinterested confederate for all the heavy expenses incurred in putting down the insurrection. He was also subject to continual annoyance from the capricious haughtiness and the political manœuvres of, perhaps, the most wily cabinet in Europe. Nay, more, he soon had another volunteer *protector* to deal with. France likewise claimed the right of assisting the pope in his difficulties with his subjects; she was far too chivalrous to allow to a rival power all the glory of upholding the head of the church in his temporal sovereignty.

Thus, the pontiff was placed in the midst of complicated difficulties from which there seemed to be no possibility of escape. The banners of France floated from the citadel of Ancona, of which the French troops had taken possession without any ceremony or asking of leave; and those of Austria were waving from the battlements of Bologna; while the distressed pontiff found himself in more danger from his friends than he had been from his enemies.* He was placed somewhat in the condition of a shepherd, who is compelled to look on while the wolves are mounting guard over his flock. The tiara was to him a crown of thorns, and the crowned monarch sighed for the cloister from which he had been reluctantly drawn forth into the arena of government. It was more his misfortune than his fault that he was not able to do more for the political advancement of his subjects. Had his reign been peaceful; had his subjects remained quiet; we have no doubt that he would have taken the initiative in many of those measures of reform since commenced by his successor. As it was, he had little to console him amidst his multiplied embarrassments, save the consciousness of an upright heart and of a pure intention to do good, together with the brilliant extension and increased prosperity of the church during his pontificate.

Pius IX on his accession immediately saw the source of all these difficulties, and resolved to remove it at once. He laid the axe at the root of the tree which had already produced so much bitter fruit for his own people and for Italy at large. He discarded all foreign intervention, and threw himself confidently upon the protection of his own subjects. He promised to redress their grievances, to reform whatever abuses might have crept into the government, to encourage their industry, and to provide for their wants. He would grant them every political privilege within his power to bestow, would remodel their legislation, and give them full confidence in their own government. Italians were not children; they could stand alone; they

* This may be susceptible of some modification; as small portions of the papal states,—as the duchies of Parma and Modena,—were cut off from it by violence or injustice.

* Even Nicholas of Russia, the butcher of Poland and the Nero of the north, had the impudence to offer to the pontiff to send him troops for the protection of his states!! It is needless to say, that the offer was declined with silent indignation.

might suffice for themselves, and might govern themselves without foreign intervention or dictation. They need no longer dread the Austrian bayonet. The pontiff would need no soldiery to guard his person and to secure order in his dominions, other than that composed of his own loving subjects. In a word, the whole system of Italian policy was to be changed; Italy was to be herself again; and her nationality was to be powerfully appealed to and stimulated into active development, as the only means of her political regeneration.

It was a bold experiment, and every one knows how it has so far succeeded. Rome, the papal states, and all Italy rang with acclamations; the pontiff was hailed as the father and deliverer of his country; the hearts of Italians beat quicker, and they were fired with an enthusiasm which had been a stranger to them for centuries; every head was again erect, and all looked forward to their political redemption as already at hand. Meantime, Austria looked on with surly silence, as a hungry wolf would look on a flock of sportive lambs whom he is afraid to devour.

The old struggle between the Guelphs and the Ghibellines now recommenced in a milder form, and under much more favorable auspices. The Guelphs had ever been the ardent friends of Italian liberty, and the most uncompromising champions of Italian nationality; the Ghibellines had secretly or openly advocated the cause of the German emperors, and had sought to establish a foreign despotism on the ruins of Italian freedom. Long and fiercely raged the contest during a great portion of the middle ages; cities and provinces were deluged in blood; each party was alternately in the ascendant; and the general result remained for a long time doubtful. The Roman pontiffs,—to their immortal honor be it remembered,—were ever on the side of the Guelphs and of liberty. They were always the warmest and the most influential friends of the Italian party, as well as the most formidable opponents of those who favored a foreign despotism. They had in their own persons felt too often and too keenly the insolent tyranny of the German emperors to have any other political opinions, even if they had not been naturally inclined to throw the weight of their powerful influence into the scale of Italian nationality.

Little but unmixed evil had ever come from Germany to Italy, from the time of the barbarian invasions in the fifth and sixth centuries, down to the occupation or seizure of northern Italy by Austria, in the nineteenth. Pope St. Gregory VII had hurled the thunderbolts of the Vatican at the head of one German emperor in the eleventh century; and his example, and noble, uncompromising championship of truth and liberty, had opened the eyes of the Italians and powerfully stimulated their national enthusiasm. But the great struggle came a century later; when the tyrannical German emperor, Frederick Barbarossa, sought to extend his despotic sway over the whole Italian peninsula. On the side of the Italians it was a struggle for liberty against slavery, for political life against political death. The banner of Italian nationality and freedom was unfurled in northern Italy; the Lombard league was formed; the declaration of independence went forth through all the thriving cities and villages lying in that portion of the peninsula; and it was responded to by whole masses of the population. Pope Alexander III was the controlling spirit of the league; he stimulated the ardor and directed the efforts of the confederates. The Italians triumphed; and Frederick, with his semi-barbarian hordes, was driven back across the Alps. The Lombard cities were free; and under the influence of this triumph, the brilliant Italian republics of the middle ages sprang into existence. The grateful Italians erected a city, as a monument to the memory of the pontiff who had been so instrumental in procuring their freedom.*

* The city of Alexandria, still in existence. See Hallam's Middle Ages.

We trust that the lesson conveyed by this memorable epoch in Italian history will not be lost upon the present generation of Italians. True it is, alas! that the political blessings secured to Italy by this brilliant triumph were not permanent. The Italian republics have long since fallen, and their ancient glories have been scattered to the winds. Internal dissensions, fomented by foreign intrigue, brought about this disastrous result; and Italy has since been the victim of that same ruinous policy which first sought her enslavement, and finally compassed her political annihilation. Though thwarted for a time, this policy was still alive and active, waiting only for a fit opportunity to manifest itself with success and to work out its destructive tendencies.

Unfortunately for Italy, the old Ghibelline faction was not yet extinct within her borders; there were still lurking in her midst men who were willing to sell their birth-right as Italians for a mess of German pottage. The absence of the popes from Italy during the greater portion of the fourteenth century,* gave these men a fair opportunity to coöperate with their German allies for the ruin of Italian nationality. All Italy was then a prey to bloody broils and factions; it was like a sheepfold deprived of the presence and protection of its shepherd. That period was, perhaps, the most disastrous one in all Italian history. Italian nationality was lost sight of in the fury of contending factions, and in the reckless ambition of rapacious barons and princes.

One bold effort was, indeed, made in Rome itself to rekindle that spirit; but Rienzi either had not the genius and the prudence requisite to control the enthusiasm which he had awakened, or his effort was made under circumstances so very unpropitious as almost necessarily to cause its failure. The "last of the tribunes" fell a victim to the fury of the armed barons, after a struggle as violent as it was brief; the spark of popular liberty which had been enkindled by him into a flickering blaze, was trodden out, as if for ever; and the chains of bondage were rivetted more strongly than ever. This is the usual effect of all violent revolutions which prove unsuccessful. They leave the people in a worse condition than they found them.

Another cause has powerfully contributed to the political depression of Italy, especially during the last three centuries. The agitation induced by the reformation and the efforts made by its emissaries to establish the new doctrines in Italy caused the Italian governments to adopt strong measures of precaution against what they viewed as a great religious as well as social evil. Measures were accordingly taken to curtail the liberty of the press, which had been hitherto comparatively unrestrained throughout the peninsula. To avoid the evils of social and religious anarchy, the Italians readily submitted to have their personal freedom greatly abridged by the strengthening of the executive arm. The political changes thus induced remained long after the vertigo of the reformation had passed away; and the new order of things became the settled policy of Italy. The reformation is certainly fairly responsible for the features of conservatism and absolutism which have since marked most of the Italian governments.

Still, in spite of all these sad reverses, the precedent by the Lombard league may yet be useful at the present day. It may serve to show what Italians could do were they to bury their private differences, and to be again united in one common national cause. Could such a result be brought about, nothing could prevent Italy from again standing up among the nations of the earth, and claiming that preëminence to which her central position, her enlightened and teeming population, her fertile soil, her boundless resources, and her past services to literature, to religion, and to civilization, so justly entitle her.

Can we reasonably look for a consum-

* While they sojourned at Avignon, from the beginning to near the close of this century.

mation so desirable to all the friends of human liberty throughout the world? Will the new contest between the Guelphs and the Ghibellines, conducted on the milder modern principle of moral force, prove more successful in its results, than did the old one of the middle ages, carried on by force of arms? Time alone will show; but of one thing we are fully convinced; if Italy be ever again destined to become a nation, her people must be first thoroughly imbued with the spirit of nationality; they must give up all local prejudices, and rally, as one man, around the standard of their country. Their country must be as every thing to them; their private and sectional interests must be as nought.

They must have a head, too; a great master spirit to lead them on, and to guide their energies towards the great boon of national independence. This head must have great weight of influence and authority; he must be a man who enjoys the unlimited confidence of all the Italian princes and people; and one who is as discreet and enlightened as he is disinterested. He must, in one word, be just such a man as Pius IX. He alone can be the centre and guiding spirit of the modern Italian league of national feeling and moral force, which if properly organized and entered into with spirit, is destined, we fervently trust, to drive Austrian and all foreign influence from the Italian peninsula, more effectually even and more permanently than did the Lombard league of the twelfth century. If any man can solve the complicated problem of Italian politics; if any man can bring about the political regeneration of Italy; that man now sits in the chair of St. Peter.

Yet,—we cannot disguise the fact,—such is the political condition of Italy, so inveterate and so deeply seated are the evils which prey upon the body politic of that depressed country, that we cannot be over sanguine in our hopes for its *immediate* regeneration. This must be the work of time, and it must be brought about by consummate wisdom and prudence. One rash step would increase instead of diminishing the evil, and it might even prove fatal in its consequences. In attempting to solve the problem of bringing about the political union of the various Italian states, difficulties apparently insurmountable meet us at almost every step.

Italy is a singularly constituted country, very different in its political complexion from any other in Europe. It is, in the diversified character of its population, a sort of compendium of all Europe. Though united in the same language and in the same religion, the people of its various states are really wider apart in feelings and character than those of any other European country. The reason of this is obvious to every reader of history. When the social aspect of Europe was changed by the incursions of the Northmen, in the fifth and following centuries, Italy was the goal which all their discordant tribes sought to reach. They had to pass through its most beautiful provinces on their way to the great capital of the Cæsars, the pillage and destruction of which were the original end and aim of their invasions. The richness of the soil, and the genial beauty of the climate, won their admiration and excited their cupidity. Hence, while particular tribes settled down in various other parts of Europe, almost all of them met and struggled for the mastery on the soil of Italy. Goths, Lombards, Normans,—not to speak of other tribes,—occupied different portions of the peninsula; and carried on protracted wars with one another and with the original inhabitants, who were themselves likewise of different races.

It seems, in fact, that, throughout the whole period of history, both ancient and modern, the same social phenomena has constantly presented itself. The inhabitants of Italy under the ancient Roman empire were even more different from one another in race and character, than are those of more modern times. They were kept united only by the iron arm of the

Roman empire. The Italian who said that Italy had always been aimed at and had always been buffeted about by adventurers from every other nation* because it was always beautiful, showed a deep insight into the history of his country.

The various tribes of Northmen who settled in Italy brought with them their own peculiar civil institutions, the leading feature of which is known as the feudal system. This system tended, in its very nature, to perpetuate divisions in the Italian peninsula; and notwithstanding the repeated efforts of the pontiffs to break it down, and to erect on its ruins one based on the wider principle of nationality, yet it still held its ground. Its evil effects were, indeed, greatly mitigated by the influence of Christian civilization fostered by the popes; but its political tendencies to disunion could not be wholly eradicated.

The consequences were most disastrous for Italy. The small principalities, into which the whole country was divided, fell an easy prey to foreign encroachment and ambition. The Italian princes, when at war with one another, often invoked the aid of other European powers; and thus Italy became the great battle-ground of Europe for centuries. As was naturally to be expected, the foreign nations whose aid was sought and obtained by the Italian governments, did not confine themselves to a mere protectorship of their allies, or to a mere umpireship of the difficulties they were called in to settle. They claimed a share in the spoils. The Italians almost invariably found that they had called in to their aid, not deliverers, but cruel and relentless masters;—and yet were they slow to profit by the teachings of an experience so very bitter. For many centuries, the Milanese and the Neapolitan territories,—the northern and the southern portions of the peninsula,—were successively contended for by the rival armies of Austria, France and Spain. They became alternately degraded provinces of one or another of these three great powers. They were disposed of according to the changing fortunes of war; their cession or retrocession was a matter of ordinary treaty stipulation among the leading European cabinets. Their own interests were totally disregarded; and they were bought and sold according to the interest or caprice of their more powerful neighbors.

And it is lamentable to think, that this same policy, always so fatal to Italy, has been steadily persisted in even down to the present day. The same congress of Vienna, which met in 1815 to settle the affairs of Europe, sanctioned the partition of Poland and the annihilation of the Venitian republic, together with the subjection of the latter and of all Lombardy to the despotic sway of Austria. Thus, the only human power which could have saved Italy by making her a nation, brought about her permanent dismemberment, and thereby interposed the greatest obstacle to her political regeneration. All who know any thing of Austrian policy, understand full well that she never lets go whatever she has once laid her hands upon; and that, as a necessary consequence, the fate of at least northern Italy is sealed, until Providence shall otherwise dispose. Until then, Austrian influence will continue to hang as a pall of death over the political destinies of Italy.

The present unfortunate condition of Italy is, then, fairly traceable to a combination of causes, which could have produced no other result. It is the misfortune, rather than the fault of the Italians, that they have not yet been able to assert and maintain their nationality. Those who would impute the political declension of Italy to her religion, manifest a woful ignorance of Italian history, as well as an inexcusable prejudice against the Catholic faith. The truth is, Catholicity has been the source of all the past glories of Italy; and it is now the only means by which the political regeneration of that country can ever be effected. If Italy is ever to rise from her present depressed condition,

* Sempre bersagliata, perche sempre bella.

it will be by and through the vivifying influence of the Catholic religion and of the papacy. The Catholic religion alone has preserved the germs of Italian vitality; and it alone can promote their healthy development. Catholicity is closely interwoven with the character of the Italian people; and it is the only foundation of Italian nationality and independence.

Under all the circumstances above indicated, is it reasonable to hope that Italy will ever be united under one general monarchical government, like France and Austria? And if such a result were possible, would it be desirable? Would it promote the best interests of Italy? We humbly think that such a union is neither possible or even desirable. For, how could it be brought about? By another general war in Europe? But the last general war, like all its predecessors, terminated disastrously for Italy; as we have already seen. By a general rising of the Italian population?—But such a rising were impossible, even if it were expedient; and it could scarcely be successful even if it were possible. The different portions of Italy are not sufficiently united for any such general movement; besides that they are too closely watched by Austria to allow any thing of the kind. Any attempt of the sort would be necessarily local and partial; it would be crushed at once along with those who originated it; and the result would be a riveting of the bonds of political thraldom. Such has been invariably the character of all the revolts which have been attempted in various parts of Italy during the last thirty years.

Those political champions who have been continually crying out for revolution, have been, in fact, the greatest curse to Italy. Their misguided efforts have only aggravated the evil which they proposed to remedy. The only effect produced by their mad attempts, has been to increase the rigor of the police, and to add new strength to the despotic arm of Austria. The self-styled Italian patriots, who "fight and run away," are, in truth, the greatest enemies of their unfortunate country. The excitement and alarm caused by them have tended to prevent the Italian governments from adopting many measures for the advancement and prosperity of the country, which they might have been induced to adopt under other circumstances. They have proved about as wise in their *patriotism*, as have our fanatical abolitionists in their *philanthropy*. Both these classes of *benevolent* individuals have succeeded in doing incalculable mischief to those whom they proposed to serve. May Italy be delivered from patriots of this stamp!

Besides, all revolutionary attempts are looked upon very differently in Europe from what they are in this country. Here we made a difficult experiment of the kind, in a righteous cause and in a proper spirit; and we happily succeeded, under the divine blessing, in effecting our object. In Europe, and especially in Italy, almost all revolutionary attempts are estimated by the standard of the French revolution, and every one sees at a glance what opinion of them this standard of comparison is calculated to produce. The unfavorable impression is increased by the notorious fact that many, if not most of the leading Italian revolutionists are *Carbonari;* that is, Jacobins of the very worst character; men who advocate a radical change in church and state; who wish to subvert the altar along with the throne; who are powerful for destruction, but powerless for building up on the ruins they propose to cause. Such men are obviously the greatest pests of any well organized society. Better far is despotism, especially a mild and paternal one, such alone as all at all acquainted with Italy must acknowledge to exist there,—at least in the governments strictly Italian,—than a total anarchy. This consideration might serve greatly to cool down the sympathy which is frequently felt in this country for those who call themselves "Italian patriots."

But would this union of Italy, under one central government, be really desirable? As we have said, we think not. Such a change would not be adapted to the actual condition, and it would scarcely meet the wants of the various Italian populations. Italy has too long been accustomed to a variety of independent governments, to be prepared for one which would control the destinies of the whole peninsula; she has been too long in the habit of gravitating towards particular centres, to be prepared for suddenly gravitating towards one. The doctrine of political centralization does not suit the genius of the Italian people. Its obvious effect would be, to degrade a number of independent governments into mere provinces; and this, too, without any advantage sufficiently great to counterbalance the evil. It would operate something like the same principle of centralization applied to our own admirable system of polity. What would be the effect of merging all our state governments in one central government located at Washington, or elsewhere? It would be ruinous;—and why? Because it would not be adapted to our wants, and would subvert institutions found by experience to be best suited to our character and circumstances. The case would be similar in Italy.

These and many other considerations of a similar nature may serve to convince every reflecting mind, that if Italy is to be united and to form one nation, it must be upon some other principle, more in accordance with her circumstances and the character of her diversified population. But we have not space at present to go into a further discussion of the various theories which have been broached for bringing about the political regeneration of that country; and we must consequently defer the fuller treatment of a subject so interesting to a future paper, in which we shall have occasion to refer to the opinions advanced and advocated by the eloquent Italian writer, the title of whose work stands at the head of our present article.

For the U. S. Catholic Magazine.

THE CROSS.

O HOLY suffering! the voice of God
Speaketh through thee in tones of tend'rest love,
Whisp'ring, "Behold the path my saints have trod
Through the dark shadows to the light above."

Aye! suffering is for us the steady plough,
Turning the barren soil of this hard heart,
That God's high inspiration may endow
The dull cold earth with life, and warmth impart.

Then may the gentle dews of grace distil,
And nourish into birth the beauteous flow'rs,
God's whispers, like the breeze, the place will fill,
His love's bright sun will glorify the hours.

Thou bowed one! cast thy tearful glance on high
Where hangs the Saviour bleeding on the cross,—
Doth it not seem most sweet for Him to die,
Who for thy sake endured all pain and loss?

And oh, to suffer that His holy will
May thus be done in us!—to live, yet die!—

A daily death to bear, and yet be still!—
This, this shall win a glorious name on high.

For thus the earthy mists shall purged be
That hang around our pathway here below,
And thus, though ever through a veil we see,
The light concealed shall bright and brighter glow.

The flesh full heavily on spirit weighs,
And striving passions, all earth-born, contend,
But we the holy cross within must raise,
The standard of our God, and Guide, and Friend.

Then welcome suffering or sent by God
To prove thee dear to his most loving heart,
Or whether thine own hands control the rod,
That of Christ's sufferings makes thee bear a part.

Like him of old, who once on Calvary's height,
When Jesus' faltering steps in pain were stayed,
Press thou too forward, yield thee not to flight,
But bear the cross on which our ransom's paid.

O holy Cross! were we but raised on thee,
By love divine embracing healing pain,
How poor this world's bright vanities would be!—
How blest could we to Jesus' side attain!

Then might we pray like him whose cross of pain
Stood near the Holy One's redeeming tree,—
"Grant that my penance may not be in vain,
In thy blest kingdom, Lord, remember me." V. S.

THE CATHOLIC BRIDE,

OR, MORAL LETTERS ADDRESSED TO JULIA, DAUGHTER OF COUNT SOLARO DELLA MARGARITA, ON THE OCCASION OF HER MARRIAGE TO COUNT EDUARDO DEMORRI DI CASTEL MAGNO.

Translated from the Italian, for this Magazine, by Charles Constantine Pise, D. D.

LETTER IV.

From the Prior of St. Sabina.

ILLUSTRIOUS COUNTESS,

EHOLD the world is making a festival for you, now that you have reached the goal to which you have been destined. From this season, the tender flower of life opens to the sunbeams that sparkle with dew, inhales the fragrance of the balmy zephyrs, and seems to have no dread of the venom of insects, of the burning heat, of the pelting rain, or of destructive hail. That this joyous scene may last, is the prayer of a hundred maidens, your pure and gentle companions. Can this be but a vain enchantment? How delightful is the harmony made by a thousand plaudits, and the happy auguries of a thousand voices! Some proclaim the lustre of your ancestors, some the splendor of your parents, some the qualities of your mind, some the beauty of your person: every

where is homage paid, every where are gratulations offered: while the hand of your distinguished husband holds out a certain pledge of future happiness. Permit me, amid these festive offerings, to mingle the tribute of my congratulations: persuaded that the pæans of joy and eulogy that ring around you will not be able to silence the voice of sober and sage reflection. A wise woman, like yourself, enjoys the festival which the world will make on occasions like this: but she does not suffer her heart to be fascinated by its witchery. She tastes the goblet of contentment, but still she knows full well, that it is mixed with imperfection. She cherishes the flower of her youth, but does not forget how evanescent and frail it is. Wherefore she is moderate in her rejoicings, serene in mind, calm in heart. The new career of life that spreads before your eyes, seems, indeed, at first, all strewn with roses, but it is untried, and requires that you should tread it cautiously. You will not then refuse to accept with kindness, the reflections which occur to me, in the midst of the solemnities and gratulations of this joyous hour.

You are walking, it is true, on a path of roses: but remember it is a road and not a garden: those flowers are not without thorns. When you enter into a garden it is to amuse yourself, and you can walk or stop or sit, or return at will: but when you have once entered upon your journey on the road of life, you must continue forward toward the destined goal, and no time can be spent in vain. That goal is proposed to all mortals alike, but is reached by various paths, and at the hour and moment predetermined by God —I mean eternal felicity. The pilgrim on his way, is sometimes arrested by the attractive scene, but if he do not reach the inn in time, he bewails at night, the hours lost by day. This admonition is suitable to a lady of your rank surrounded by the fascinations of the world. You have at your command whatever you desire: the theatre, the ball, the brilliant saloon, and every amusement which the city or the villa can offer to a person of your elevated condition. And the world, which knows no other wisdom but pleasure, pleasure which it adores, to which it sacrifices every thing besides, invites, stimulates, and almost forces your young heart to yield to its influence, and consent to be a victim. But resist its syren violence: and be not induced to stop on your way to that destination which is the only object of your journey through the vale of years.

No one is perfectly content below: whether his lot be cast among the common people, whether he glitter among the rich, or tower among the great, or reign among the sovereigns of the earth. Our end is not the fallacious happiness of the world, but the solid bliss of heaven: if we seek the former, we will lose the latter: for two contrary ends cannot be attained at the same time. But terrestrial happiness, as the world presents it to its deluded votaries, is opposed to that celestial felicity which God has prepared for his elect. Whoever desires to attain that must restrain the natural thirst for the enjoyments of life, and attend to the faithful discharge of the duties of their condition. For you these duties are (in addition to those which religion prescribes for every person and class) to love your husband whom God has given you, to divide this love with no other being; to take care of your domestic affairs; not to disdain those household occupations which, as proper to your sex, are honorable to a lady of the highest rank; to rear up in the service of God the children you may be blessed with, and to inspire them with patriotic sentiments becoming a true Christian and a good citizen. To give edifying example to all your equals, of humility, meekness, charity, modesty, religion, chastity. And if you devote yourself to the various and important duties of your family, you will have little time to seek after the numberless pleasures of the world which only tend to enervate the strongest mind, and

impede the proper discharge of duty. Walk on, then, courageously towards your goal, and dally not among the roses that bedeck the way.

Do I mean by this, that while your path is every where surrounded by blooming flowers, you are forbidden ever to stoop and pluck some of them, as you hurry on? This, in sooth, would be extreme rigor. The pilgrim who "faints not" in his speed, nor checks his onward course, may, nevertheless, cull some flowers that fringe the way-side. This is not forbidden. For, among those flowers are some planted by God's own hands to cheer and sweeten the weary pilgrimage of life: but there are others planted by "the enemy;" and these are surrounded with venomous thorns, and their odor is not sweet. Wo to her who culls them! It is true, that those planted by God are not without their thorns, thorns which sprang up under the guilty touch of Eve, when she plucked the fatal apple. And, therefore, not only should you not linger among them, but you should walk with great caution amidst the thorns of so many, and reach your hand to those only that are pure, and intact. To speak more plainly, avoid every enjoyment that might sully your fair soul: shun the continued dissipations of the midnight banquet, and the luxurious festival, little becoming the position of a Christian bride; avoid unseemly dress, and meretricious adornment; turn a deaf ear to the language of gallantry; and let the guardian of your person and your home be gentle modesty. As there is no good in the world that may not be changed into evil, moderation and temperance are indispensable in all your recreations. There is danger every where. And even where it is not seen, yet is it to be feared. Even the chastest affections of the heart must be cherished with caution. This caution, however, is not too difficult to be observed: and when observed, it preserves the grace of God, gives light and strength; governs every affection, moderates every emotion of the heart, and guides every action of life. It keeps alive in the breast the flame of divine love, by which all other love, how pure or chaste soever, must be kept in perpetual subjection.

I fear I have trespassed beyond the limits of my duty. Yet I feel, most noble lady, that while you give your virgin heart to your illustrious husband, you will not reject my salutary counsels. I am aware that you do not stand in need of them: the admonitions and admirable example of your parents, the cultivation of your mind, your eminently Christian education, and the unsullied virtues of the family with which you are on the point of connecting yourself, render my suggestions unnecessary. Excuse them: they are the expression of the thoughts of one, whose humble prayers will never cease to implore upon you, in your new and holy state, every temporal and eternal benediction. With a heart filled with pleasing hopes, and with sentiments of profound esteem and respect,

Your humble
And devoted servant,
GIUSEPPE FRASSINETTI,
Prior of St. Sabina.

GENOA, *August 4th*, 1845.

OUR MARTYRS, No. IX.

STEPHEN TE GANONAKOA AND OTHER CAUGHNAWAGAS. 1690 TO 1693.*

For the U. S. C. Magazine.

AFTER the abandonment of the French settlement at Onondaga the war raged fiercely between the Canadians and the Indians. This interrupted all missionary attempts. At intervals some cantons would solicit peace, and ask for missionaries; and members of the society were found ever ready to undertake a mission. Of the illustrious band of fathers who thus fearlessly put themselves into the hands of these faithless Indians, none is more distinguished than Father Milet. He was five times at his own request sent there, and having in 1687 been made the unwitting instrument of the French governor's treachery, in the seizure of some chiefs at Fort Frontenac at Cataragui, he had been placed at that fort temporarily as chaplain, in place of the Recollects who were there. Soon after the seizure he fell into the hands of the Oneidas, who condemned him to be burnt, and made him suffer all that they were accustomed to inflict on their prisoners of war as a prelude to that awful death. He was saved at the moment of execution, just as F. Avila had been, by an old woman. She adopted him and treated him with great kindness. His captivity lasted till 1694, during a great part of which he was in constant fear of being put to death as a prisoner.

His efforts and those of his companions produced many conversions in the western cantons. But the greatest fruit was obtained in the Mohawk villages.

This appears strange: as the Mohawks were the fiercest tribe of all, and were as yet the only one of the Five Nations who had put missionaries to death.

A striking proof of the efficacy of a martyr's blood! to show us that the grace of faith is not given always as a reward for years and years spent in the mission, nor to talents of the first order. For while F. Carheil labored in vain among tribes which showed most disposition to receive the faith, fathers apparently less able were enrolling in the church fervent and steadfast neophytes, in the very eyes of the English and Dutch at the Mohawk villages. The Indian possesses a religious feeling, and it may be that the irreligion which prevailed so universally in the English settlements disposed them favorably to the French priests.

Father Fremin was the first sent to the Mohawks in 1668 with F. Bruyas, and towards the end of that year they were succeeded by F. Pierron. They had many converts, especially among the women, and the conversion of Garakonthié, a celebrated chief of the Onondagas, the head chief of the whole nation, who was baptized with much pomp at Quebec by the bishop, gave a protection to the Christians which encouraged the more timorous. The Christian Mohawk women now began to be annoyed by the people at Albany and by the Dutch minister. But their insults to the Mother of God, which they so ordinarily employ, in the fear of following the angel Gabriel in treating her with reverence, roused the zeal of the Mohawk women. They carefully instructed their children, and aided every labor of the missionary. The Dutch even threw out

* Authorities: Charlevoix, App. vol. i; Lettres Edifiantes et Curieuses, vol. 13; Letter of F. Cholenec.

hints that it would be unsafe for them to appear in the settlements with crosses and chaplets, and from that time no Christian woman failed to wear them in New York, nay, one woman even went into the Dutch church in that city, and there blessing herself, knelt and recited the rosary. The efforts of the English, although they failed to pervert the Catholics, had excited the fears of the heathens, and the persecutions they experienced at the hands of their unbelieving brethren determined them to emigrate; to leave the land of their fathers, and to seek among strangers the peace and repose denied them at home. A party accordingly set out to join the Hurons of Loretto, headed by a woman of great power and high rank in the canton. F. Boniface having led a number of families there, Courcelles, the governor of Canada, resolved to form them into a separate settlement, and the Abbé de la Madeleine having given them a tract on the southern side of the river, opposite Montreal, they were placed there, and remained until they found the ground unsuited to their agriculture. They then went to Montreal, but their directors, finding that the contact with the whites enabled the dissolute French to lead away their children into excesses, they removed to the Sault St. Louis, and the mission is generally called St. Francis Xavier du Sault. The mission was first entrusted to Father Fremin, whose labors were wonderfully rewarded. A spirit of penance reigned in the mission. It resembled a house of perfect religious. Every thing was arranged for the practice of devotion free from worldly thoughts; and their endeavors to procure their own sanctification were such, that the bishop of Quebec tells us, he could add nothing to them.

The reconquest of New York by the Dutch, aided to increase this little city of fervent Christians, as they threatened to drive out the French priests from the Mohawk country. Fearing that this might be done, nearly all the Christians emigrated to the Sault.

The austerities and mortifications practised at the Sault, prepared those faithful souls to endure the torments some of them were soon to suffer.

War had again commenced between the English and French: and the Mohawks who had been for some years soliciting the Indians of the Sault, (or as the English called them, Caughnawagas, a term implying in the Mohawk dialect "Indians of the prayer,") to return, now commanded them to come back to their native river, threatening them in case they refused, the same treatment they gave the French.

In 1689 a large force of Iroquois, with some English and Dutch, attacked Montreal, and ravaged that isle, massacreing two hundred men, women and children; and in the following year they attacked the Sault St. Louis.

In the month of August, 1690, Stephen te Ganonakoa, a Mohawk, who, with his wife and six children had come to the Sault and been there baptized, was out hunting with his wife and another Indian. They were surprised in September by a party of Cayugas, who bound them and carried them off as prisoners. When Stephen was taken, he felt that he was to die a cruel death. He therefore charged his wife to bring up her children in the fear of God: for he had ever watched their education with the zeal of a missionary. He sent them every day to the prayers and instruction, and the constancy of his attendance at the religious exercises and at mass, were better instructions than words.

During his journey he constantly exhorted his wife to constancy, telling her that her life would be spared. The prisoners were taken, not to Cayuga but to Onondaga; as if God ordained that their triumph might take place in that village where the cantons used to assemble. The people went out in crowds to meet them, to a greater distance than usual, so anxious were they to employ on them their knives, hatchets and clubs. When they reached

the Christians, one of them addressing Stephen, said, "Brother! your end has come. We put you not to death! You sealed your own fate when you left us to live among the Christian dogs." "I am a Christian, indeed," said the martyr, "but I glory that I am one. Inflict on me what you please; I fear not your outrages nor your tortures. I willingly give up my life for that God who has shed his blood for me."

He was at once attacked with knives, and cut and mangled all over his body. Several of his fingers were cut off, and all his nails torn out. Then one of his tormentors bade him pray to God. "Yes," said Stephen, "I will pray to him;" and raising his hands as well as the tight cords would permit, he blessed himself in the Indian style: "In the name of our Father, and of his Son, and of their Holy Ghost." His enraged executioners struck off half his remaining fingers, again bidding him pray. Again he raised his bleeding hands, again he invoked the Holy Trinity, and again were his fingers cut away, down even to the palm. Furiously now they insulted him, pouring out abuse and imprecations on him, and when a third time he attempted at their bidding to bless himself, they cut off his right hand and gashed crosses on the parts he had marked with the glorious sign of the cross. And there the martyr stood, bearing in his own blood his cross on his forehead, on his shoulders, and on his breast. Giving him a moment's pause, they bore him to the village, and bound him before a large fire. Here he was tortured with red hot stones, which were placed on the tenderest parts of his body. They ordered him to sing his death song; he refused, and began to chant his prayers, but was stopped by a savage who thrust a burning brand into his mouth. He was now bound to the stake, and they commenced the process of burning him slowly over his whole body with burning sticks and red hot iron. No sigh escaped the sufferer. Satisfy, my brethren, said he, the pleasure you enjoy in burning me; spare me not: my sins deserve greater chastisement than you can inflict on me; while the more you torment me, the more you augment the recompense prepared for me in heaven. He then raised his eyes to heaven, his whole soul seemingly rapt in prayer. He remained perfectly tranquil until he perceived that his strength was rapidly failing. He then requested a cessation for a few moments, and summoning all his strength, prayed aloud. He commended his soul to Jesus, and implored him to pardon his murderers for his death. His torturers recommenced, and in a short time he had triumphed over them and gained his "crown set with precious stones," and the martyr's palm in the spirit land.

Two years after Stephen's glorious death, the mission of St. Francis Xavier du Sault gave the Iroquois another victim, and the church another martyr.

Frances Gonannhatenha was an Onondaga, and had been baptized by Father Fremin. She had lived before the time when our narrative begins, at Chateauguay, a place about ten miles from the Sault, with her second husband, like herself, a pious Onondaga neophyte. God had blessed her with what among her people constituted great wealth: but of this she was only the steward, and her charity, piety and modesty, edified all. Hearing of an irruption of the enemy while her husband was at Chateauguay, she set out to warn him of his danger, and share it with him. She found and had nearly reached the Sault, when a party of Onondagas, Cayugas and Senecas attacked them, killed her husband, and took her and two companions prisoners. Their torments began at once: their nails were torn out with the teeth, and the bleeding stumps burned with pipe-stems heated. They were then divided, and the Onondagas took Frances and gave her to her sister, a woman of high rank: but hatred of the Christian religion had subdued in her heart all affection for the companion of her youth, her once beloved

sister, and she delivered her to the braves to be put to death, without making a single effort to save her from the dreadful death before her. When she reached Onondaga, she was compelled to mount the scaffold. She addressed her relatives and countrymen; declaring that she was a Christian, and that she was but too happy to die in her native village by the hands of her kindred, as her Redeemer had done for her.

At these words, a relative who had gone to the Sault a few years before to induce her to abandon the mission, now filled with the rage with which his ill success had inspired him, drawing his knife, sprang upon the scaffold and pulled from her neck a crucifix which hung there, and and made at the same instant two cuts on her breast in the shape of a cross. "Lo!" said he, "there is the cross you prize so dearly, and which prevented your leaving the Sault when I took the trouble to go and seek you." "I thank you, my brother!" was the noble answer of the martyr, "the cross you have taken from me, I might have lost; the cross you have given me I can lose only with my life." She then continued her address to her countrymen with a force and unction far beyond her talent and abilities. She pardoned them for all they were to inflict on her, and from the flames which were to torture her, she admonished them of the danger they were in of perishing for ever in the eternal flames of hell, and concluded her words by a fervent prayer to God to soften their hearts, and to give them the grace to be converted to him and to die in his service.

She was now taken down, and for three nights led around the cabins to receive the insults and blows of the people. On the fourth, she was bound to the stake, and burnt all over her body with burning brands and gun barrels heated red hot. Although this lasted many hours, she uttered no cry, but seemed, as she stood with her eyes lifted up to heaven, indifferent to all that they were inflicting upon her.

When her executioners had satisfied their brutal pleasure in this way, they scalped her, and pouring hot coals and ashes on her bleeding and mangled head, loosed her from the stake and bade her run. Frances ran a short distance and sank on her knees, and lifting up her eyes, filled with blood, to heaven, clasped her mangled hands in prayer as she sank in death beneath the shower of stones poured upon her. She died as she had lived, in prayer and sweet union with God. A French officer who was present, and whom so noble a death affected greatly, bore to the mission the account of her victory.

The next year Margaret Garangouas, an Onondaga, followed her. She had been baptized at the age of thirteen: she was soon after married, and she brought up with great care in the duties of her religion, four children with whom God had blessed her. She was now in her twenty-fifth year, and carried her youngest child at the breast. She fell into the hands of two Onondagas in the fall of 1693, while going to her field. Rejoicing in their success, they set off at once for their village. The people all rushed out to meet them. Poor Margaret's infant was torn from her arms, her clothes dragged off, and she was compelled to run the gauntlet: their clubs and knives were used with such fearful skill, that her whole body was one wound. Seeing a French prisoner standing near, she cried out to him to pray to God to pardon her her sins which deserved greater pains, and to implore him to give her strength to suffer. Giving her now a little respite, they took her to the cabin of a French woman, a prisoner there. She was encouraged and sustained by her, and she told her that she had prayed to God for grace to suffer for his love. She forgave her enemies, and prayed for their salvation. She did not however long enjoy the happiness of thus conversing of heavenly things: a party came to the hut to take her to the place of execution; and the daughter of their highest chief, a young and gentle woman,

was led out to be burnt. She was tied to the stake and burned all over her body. Jesus! Mary! Joseph! was all she uttered, praying them to give her strength and aid till her sacrifice was completed. She once asked for a little water to cool her parched throat, but recollecting herself begged them not to grant her request. "My Saviour thirsted while dying for me on the cross, and shall I refuse to suffer the same inconvenience?" Her torture began at noon, and rays of the setting sun saw her still suffering. She, too, was now scalped and covered with hot ashes, and bid to run. She did not; but kneeling down, commended her soul to God. Many blows of a club were now inflicted on her, but as she still continued her supplications, one of them attempted to stab her with his knife, but it fell to pieces on touching her. She was again struck with the stake to which she had been bound, and as she still showed signs of life, she was thrown on a pile of dry wood, which they fired, and her body was soon reduced to ashes. Her infant was soon after put to death, smiling as if its mother had appeared to it.

We will but add another to the list of martyrs. Stephen Haonhouentsiontaouet was a young Mohawk who had gone to the Sault: he was taken prisoner. All efforts were made to induce him to remain with his countrymen, but he resolutely announced his determination of going to the mission, and endeavored to prevail on others to join him. He soon after began his journey: when news of this reached a party who were drinking and carousing in a cabin, they determined not to allow the Christian dog so to insult them as to prefer the Sault to their village; and they started after him, vowing either to bring him back or kill him. They soon overtook him, and as he refused to return, telling them he preferred his salvation to his life, and would rather die than live like them, they prepared to dispatch him. Asking a few moments respite, he knelt and commended his soul to God, and while sweetly praying for his murderers, they dispatched him.

Others were cruelly put to death near the Sault, and many died in the attempt to defend their homes.

Although these cruelties were instigated by the English, who had embittered the minds of their countrymen against them, they were with difficulty induced to serve in war parties against the English; and they never took up the hatchet against the Mohawks but in self defence.

At this time, however, stung to madness by the massacres of Montreal and Lachine, they burst like a torrent on the settlement of the English, and the burning town of Schenectady threw its light on the homes from which the bigotry of the English had driven them. Sixty persons perished on that day: two hundred had fallen at Montreal, and half as many at Lachine. Yet in the account given by the English writers of what they term the massacre of Schenectady, they are careful to suppress the provocation given for it: the long train of injuries the Caughnawagas had received at the hands of the English. With as much reason do they cry massacre when our Celtic fathers goaded to fury by the oppressions of the English, and the persecutions which they suffered for the same faith, which cost them, like the Caughnawagas, the loss of their homes, poured down upon the affrighted Pale, and made the earth, sated with Irish blood, drink a little too of the pampered Saxon's. Religion does not require us to submit to persecutions which, destroying one generation, leaves the next to be brought up in ignorance, irreligion, heresy or heathenism. And war is ever cruel; cruel in our day as in the day we write of: the infant or the woman in a beleaguered city, whom the bombshell deprives of life in 1847, dies not less cruelly than one who fell at Schenectady by the tomahawk in 1691.

The white captives taken by the Caughnawagas were adopted by them, and by this means, the alliance of blood was con-

tracted with the English colonists: it was owing to this that they sided with us in the revolution, preserving an armed neutrality; aiding us by their chiefs, and acting against us only when attacked. Even the wanton murder of some of the tribe by Allen, and the ill treatment of their priest, did not induce them to enter the war actively against us.

This canton of the Iroquois still exists, the fruit of the blood and the sweat of the Jesuit fathers; a spot on which the eye of the Catholic may rest with pride, while that of the Protestant must rest with shame, if shame is his, when with the remnant of the Iroquois in this state before his eyes, he dares to tell us "the Jesuit missions have come to nought."*

The English colonists we may say finally expelled the Catholic missionaries from the Five Nations one hundred and fifty years ago,† and during that time have had the field to themselves, and what have they done? The French, counting from Le Moyne's first mission in 1655 down to the last visit of a priest in 1725, had but half the time, in perpetual wars, which the Protestants had, with large intervals of peace. Yet of the Iroquois, there are more Catholics than Protestants; and in this state a great majority of the Indians are still heathens in the very centre of civilization.

"The Jesuit missions have come to nought!" The Iroquois whom the Protestants deprived of Catholic pastors, are celebrating heathen rites in our midst; while the Iroquois who were the price of your blood, oh glorious band of martyrs! Jogues, Goupil, Stephen, Frances, Margaret! wandering to heathen tribes, thousands of miles from home, not only remain steadfast in their faith, but teach the ignorant the word of God as far as they can, and urge and induce them to send for blackgowns.

Father Jogues died beneath the hatchet on the banks of the Mohawk, two centuries ago: how strange to human reason does it seem, that his blood should be bearing its rich fruit in the Rocky Mountains to-day.

The Jesuit missions have not come to nought.

* See Rev. Mr. Kip's preface to his Early Jesuit Missions.

† Dating from Bellomont's letter to Frontenac, telling him he had ordered the cantons to receive no more priests, and that he would enforce the law of England against those there then. That is, hang them. The butcher in heart.

THE AGE OF THE APOSTLES.

BY JAMES WYNNE, M. D.

THE world has never beheld an age more replete with grand and startling events than that in which the apostles lived. Whether we view it as the starting point of that intellectual development and civilization which, after a period of four thousand years of the grossest superstition and depravity, diffused those faint and uncertain rays, which have increased in intensity and brightness in each succeeding age, until mankind is exhibited in its high state of refinement at the present time, or as the dawn of that era, foretold by the prophets of old, from which was to arise that religious system, destined to rear its altar on the ruins of all that had preceded it, and cause the Jew to weep over the desolation of his once fair city, the idolater to tremble at the overthrow of the temples of his

idols, and the statues of the heathen world to be shaken in its presence,* it is invested with an interest which no other age can claim or command.

The humble village of Nazareth, the quiet and secluded sea of Gennesareth, Bethsaida reposing in quiet beauty, in its fertile valley, and enriched by the treasures of Herod, the plains watered by the Jordan, on which grazed the flocks and herds, of the tribes of Zebulon and Naphthali, the gorgeous city of Jerusalem, Egypt with her obelisks, her pyramids, and her mighty cities, the polished Corinth and Athens, and Rome, then the proud mistress of the world, from whose hills were issued the edicts of a Cæsar, felt and acknowledged, even in the city of the temple of God, in which were treasured the oracles of the ancient faith, all lent their aid to heighten the grandeur of this epoch.

This age was the eye witness of the residence of Jesus Christ upon earth. It beheld the first glimmerings of that star which conducted the magi to the spot, where a mightier than Cæsar assumed, in the humblest manner, the form of man, in order to achieve those marvels which form the peculiar character of this period.

It beheld that divine personage when the message came to him whilst in Galilee, that "He whom thou lovest is sick," return to Bethania, and with a power which none but he possessed, or was capable of imparting, recall the spirit which had flown, and restore Lazarus to life. It beheld him at Naim approach the procession which was conducting the remains of the widow's son to the tomb, and ordering the bearers to deposite their burden on the ground, bid the soul return to its earthly tenement, and restore to the widow her joy and her hope, and after the fulfilment of his mission, it beheld the apostles and their followers, with all the powers of earth and hell arrayed against them, in defiance of kings and emperors, in opposition to previous prejudices and modes of thinking, and so far as human foresight could perceive, unaided by any power, successfully upholding the standard of their master, and unfurling over the very citadel of his enemies its broad folds to the breeze.

* Isaiah xiv.

The sun of Christianity had risen, never again to set, this bright star shone resplendent amid the luminaries of the night, and from this single point, in the history of the world, may we date the gradual and certain progress of mankind towards that state of perfection, intellectual as well as moral, the fulfilment of which can only be attained in another state of being, but the approaches towards which will never cease until that period when the destiny of all things shall have been accomplished.

It is not strange that a period so important in its influence over the destiny of the whole human family should, in all succeeding ages, have attracted the earnest attention of mankind, and have been regarded with feelings of the warmest admiration by the philosopher as well as the Christian. To the one, it exhibits man freed from the thraldom of superstition, directing his energies to the attainment of those stores of knowledge which exalt and dignify human nature; to the other, it presents a certainty for the realization of those hopes and aspirations which are so intimately associated with himself, as to form a part of his very being.

This period discloses to us the luxurious and effeminate Persians, in the midst of their picturesque grottos, and gushing fountains, with their tables supplied with "the choicest of meats, and the rarest birds,"* served on services of gold and silver of the most costly and exquisite workmanship, lulled into slumber by the softest notes of music, amid air scented by the delicious fragrance of the Cámalatá, and those choice roses from which are extracted the most costly of all perfumes, bowing in blind submission to the sun, as their God, and erecting on every

* Senec l. iii, de Ira, c. 20.

mountain top those vestal fires, to which they knelt and prayed as protecting deities. It exhibits the Egyptians, whose soil, watered by the Nile, was not as the other parts of the earth, to which God commanded Moses to lead the children of Israel,* "a land of hills and valleys," but one which yielded its crops for food and its linen for clothing in an abundance unknown elsewhere, whose labyrinths, immortalized by Virgil, and lake of Möeris, excelled all the other wonders of the world, whose Thebes, with its hundred gates, its columns, its statues, and its pompous palaces, eclipsed the glory of all other cities, and whose learned men were so distinguished, that philosophers were attracted thither from all other parts to drink at those fountains of wisdom of which they were the dispensers, erecting the most costly temples to Osiris, Isis, and the bull Apis, and worshiping as divinities, the cat, the dog, the crocodile, and the most loathsome of animals.

It displays the Grecians, celebrated above all other nations of antiquity, for the wisdom of their laws, the brilliant achievements of their arms, and the high degree of perfection to which they carried statuary and architecture, the fellow countrymen of Plato, Homer, Herodotus and Plutarch, blindly prostrating themselves in worship to Bacchus, Minerva, Jupiter, Ceres, and a host of other imaginary deities, to whom they erected magnificent temples, the remains of many of which still stand, amid the crumbling ruins that surround them, to attest their former splendor.

It places before us the Roman empire whose prowess had made tributary to her the fairest portions of the globe, before whom Carthage the ruler of a hundred cities had fallen, and to whose dominion Egypt was compelled to yield up her sovereignty, whose conquests were extended in the east from the mountains of Armenia to the Persian Gulf, and for whom the waters of the Nile covered the plains of Egypt with fatness, and the fleeces of Cashmere were wrought into textures of the most exquisite beauty, whose opulence and splendor are attested, even at this day, by the magnificent ruins of the temples of Jupiter and Mars, the Portico of Octavia, and many others, scattered over Italy, which the ravages of time, and the ruthless hand of the barbarian invader, have not been enabled entirely to efface, which boasted of a Pompey and a Crassus, gifted with the highest order of eloquence, and a Cato and Lucretius ranked among the most eminent of ancient writers, imitating the Egyptians and the Grecians in the worship of the heathen divinities, and crowding the temples of Jupiter, Juno, Pallas, Vestra, Ceres, Venus, Apollo, and an infinity of others, with deluded worshipers.

It presents Jerusalem, the capital of the country, peopled by the tribes of Benjamin and Levi, the city in which Solomon erected a temple for the worship of the Most High, and the only green spot in the wide desert of human existence where God was adored, blindly refusing to receive the Messiah, for whom they so ardently panted, and putting to the most ignominious death, Him who was to be the founder and the head of all succeeding religion.

But this dreadful tragedy, which not only appalled mankind, but convulsed nature to its very centre, had hardly been enacted, when the apostles, armed with a wisdom, and gifted with an eloquence which no human sophistry could withstand, smote the rock at Jerusalem from which issued those streams which not only overflowed Palestine, Egypt, Greece, and Rome, but have continued onward gathering strength with each succeeding age, until they have subjected to their influence the fairest and most civilized portion of the earth. That the progress of Christianity at the present day, notwithstanding the war which it wages against the natural passions and inclina-

*Deut. xi, 10, 13.

tions of men, should be onward, does not appear surprising, but it was far otherwise in the age of the apostles. He who is at all conversant with the history of that period, is aware that there was not one single element of human society in accordance with its precepts, that against all it waged an uncompromising hostility, and aimed at nothing short of an entire change of opinion, and complete remodeling of society. Gamaliel spoke wisely, therefore, when he cautioned his brethren in the council of the Jews, to avoid harsh measures with the apostles,* fully assured that such a system, fabricated by human agency, could not stand. And he had more reason to give this advice, because the entire college of apostles did not boast of a single member imbued with the learning of the times. They were simple, unpretending men, reared in the quiet seclusion of the country, and trained, for the most part, to the handicraft of fishermen, educated on the bosom of the lake from which they drew their sustenance, and drinking in their inspirations from the blue vault above and the gentle ripples of the waters that surrounded them. These men, unsophisticated in the knowledge of mankind, and unacquainted with the philosophy of the times, were little likely to secure proselytes of themselves, and it is not strange that those who listened to them, after the descent of the Holy Ghost, should have been amazed, and begun to inquire if those who now spoke to them in the language of their native country were not Galileans. From what school of philosophy did they derive these newly acquired powers which astonished and convinced those who listened to their teachings? Had the gymnosophists of the Indians, or the magi of the Persians imparted to them the secrets of their craft? or had they, with Pythagoras, Plato and Solon, been instructed for long years by the Egyptian priesthood? The wisdom of all these they affected to despise, and openly and successfully opposed the arts by which they had deluded their respective nations. Yet, notwithstanding their lack of instruction in these schools, it would be little in accordance with the knowledge we possess of these great men, to say that they were wanting in learning, and the very fact of the possession of this suddenly acquired education, furnishes one of the most striking events of these eventful times.

He who will examine the sketch of St. Peter's first sermon, as it is transmitted to us by St. Paul, in his Acts of the Apostles, will be convinced that he was neither wanting in logical deduction, power of argument, or knowledge of the times antecedent to that in which he lived, and from the astonishing results which attended the delivery of this discourse, we may justly conclude that he was indeed gifted from on high with "a tongue of fire." Nor were these marvels confined either to Jerusalem or St. Peter, for after the ascension it became necessary that the Gospel should be diffused by the testimony of a few who were eye witnesses of Christ upon earth, and in order to accomplish this, the apostles spread themselves over the most populous parts of the world. St. Bartholomew penetrated Armenia and the Indies, and confuted the Brachman of that country, in which he was enabled to plant by the side of the heathen deities the worship of God. St. Philip is said to have converted almost the entire Scythia, and St. Andrew not only carried his religion into the nation of the Muscovites, but planted the standard of the cross at Byzantium, the ancient site of Constantinople; St. Thomas diffused the light of the Gospel through Persia, while St. Jude directed his course to Egypt; thus during the short life of the apostles they not only visited almost every portion of the heathen world, but succeeded in shaking the very foundations of the temples of their idols, and not only converted whole nations to Christianity, but spread its influence to the farthest limits of human society.

* Acts of Apostles.

In instituting a comparison between this and any other portion of the world's history, we are irresistibly led to the conclusion, that no other age has been marked by greater results, or has bestowed more lasting benefits on the human family than this. Kings and emperors have poured out their treasures like water, and deluged the earth in blood, for the purpose of founding magnificent empires, and erecting noble cities, but how immeasurably inferior are their labors to those of the college of apostles. Where now are the costly palaces, the splendid temples, the lofty monuments, the noble cities, the prosperous governments, and the mighty empires, which covered the face of the eastern world in the days of the apostles? What noble empire still survives to exercise its power and influence? Where now is Egypt, whose dominion extended from Alexandria to Damietta? or Carthage, the powerful rival of Rome? Where is ancient Greece, the land of freedom, and the mother of philosophers, and the Roman empire, the mighty conqueror of all other nations? Gone—vanished for ever from the face of the earth, and a heap of crumbling ruins, or, at best, dilapidated towns is all that is left to point out the spot where they once stood.

The ancient boundaries of Persia no longer exist. Russia, by a long train of successful warfare, has deprived her of her provinces of the north, and Shirwan and Daghestan now swell the conquests of that great empire, while the large province of Khorassan is virtually in the hands of the barbarous Afghans. The waters of the Euphrates now find their way to the Persian Gulf through a territory under Turkish domination, which power contends with her for the lofty peaks of Mount Ararat. What yet remains is traversed by pastoral hordes, and her fertile lands are every where intersected by mountain chains, inhabited by a lawless banditti who rush forth from every rocky gorge to lay waste the plains and plunder the caravans that pass over her territory.

Egypt, which still continued to flourish under the Roman yoke, was overrun by the barbarians under Omar in the seventh century, who not only laid waste her territory, but blindly exulted in the destruction of her Alexandrian library, which the Ptolemies had been at such labor to collect, and attempted to blot out every record of her ancient glory and learning. After a series of vacillations in which it was first subjected to the slaves of the invaders, and afterward became tributary to the Ottoman Porte, the present Pacha has within a few years thrown off the fealty due that government, and Egypt is once more recognised as a nation, but a nation despoiled of her ancient cities, covered with the ruins of her former splendor, and an object of interest only as the site of a once powerful government, whose legends are connected with our earliest knowledge of human society. The ancient site of Carthage, now recognised as Tunis and Algiers, is covered by predatory hordes, whose frequent piracies have called forth the vengeance of the European powers, and France, having made a conquest of her principal towns, is reducing the whole country to a state of complete subjugation.

Greece, whose history furnishes us with one of the most splendid eras in the annals of mankind, and whose language and customs prevailed from Alexandria to the plains of Hindostan, in becoming the conquest of the Turks, lost even those sparks of ancient grandeur which were retained under the sway of Rome, and her children feeling the full extent of this degradation, have sunk into a state of the most perfect abasement. The combined power of the great nations of Europe has of late succeeded in placing a stranger upon her throne, and by a supply of troops and money are attempting to restore her to a nationality; but the spirit which fired her ancient heroes has fled, and its present inhabitants, so far from imitating, are not even capable of appreciating the lofty sentiments which inspired their forefathers,

and made Greece not only one of the most powerful, but one of the most renowned nations of antiquity. The stranger as he wanders amid the ruins of the Parthenon, or the temple of Theseus, seeks in vain to find in the stolid countenances of the Greeks whom he chances to meet, the descendants of the cotemporaries of Herodotus and Thucydides.

Rome herself, which gave the world as a tribute, to one man, was finally overrun by the barbarians of the north under Alric and Genseric, and the sceptre being wrung from the impotent hand of Agustulus, the empire of the western world became extinguished. The genius of her people is still preserved in the ruins which lie scattered over her hills; the columns of Trajan and Antonius and the ruins of the arch of Constantine, and the baths of Diocletian still exist to excite the deepest emotions in the mind of the lover of antiquity, but Italy, with her present beauty and her past historic associations, is divided among five potentates, and her refractory people are kept in subjection by the mercenaries of Austria. The stranger is still pointed to the tomb of Virgil on the beautiful heights of Pasilippo, matted by the clustering wild flower which clambers over its ruins, but the peasant as he trims his vines in its vicinity, carelessly chants his song in another tongue, and even *the language* of the poet is forgotten on the very spot where his remains repose.

Jerusalem no longer contains her ancient inhabitants. A miserable town with unpaved streets, in which no living creature is to be seen, except here and there a wretched peasant, occupies the place where once stood the city of the Israelites. It still overlooks the valleys of Jehosaphat and Siloa, the brook of Kedron still carries its waters through these valleys, and the rose yet blooms in the vale of Sharon, but desolation is marked on every object, and far away to the south-east the waters of the Dead Sea, which engulphed the cities of the plain, send up their pestilential vapor. Wherever the eye turns over this once populous and prosperous portion of the earth, it beholds the mutability of earthly things, and the dread maledictions of the anger of heaven.

Amid this destruction of the proudest trophies of man, the Christian religion has arisen, like a giant in its strength, and planted the centre of its power on the site of the capital of the heathen world. The majestic ruins of the Coliseum now stand side by side with the lofty dome of St. Peter's, and the ancient palace of the Cæsars has given place to the Vatican. The voice of the Roman emperor is no longer heard, nor his edicts regarded, but from the very spot where his mandates were issued, the humble disciple of Christ with no earthly power to sustain him, speaking in the gentle accents of his divine Master, meets with a response in every Christian breast, and exercises an influence more extended and sublime, than that of the mightiest monarch of the heathen world.* This power—established in the *age of the Apostles*, by Jesus Christ, who, in addressing to them a parting legacy, said: "All power is given to me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world"†—knows no variableness or cessation. It has witnessed the rise of every power which now exercises a dominion over mankind, and it is destined to behold their extinction.

The events of this era, invest this part of the world with an interest even more

* Nor is this influence confined to the countless multitude of Christians who cover the most prosperous portion of the earth, but extends to the rulers of the pagan world. The present Turkish sultan, Abdul Medjid, when sending his ambassador to the court of England, directed him to call upon the pope, who at his request conferred his blessing upon his children: and during the late tour of Ibrahim Pacha through Europe, he stopped at Rome, and begged of the holy father to bestow his pontifical blessing upon him, which was accordingly done, with fitting ceremonies.

† Matt. xxviii, 18-20.

intense than those derived from its profane history, and he who seeks amid the ruins of Rome for the spot where once stood the residences of Cicero and Horace, or stands at moonlight amid the crumbling fragments of the Coliseum, is impelled by still more anxious curiosity to behold the best preserved of all ancient structures, the Pantheon, now devoted to the service of the living God, under the name of Sta. Maria della Rotunda, or the spot where St. Peter is said to have closed his eventful mission after the establishment of the see of Rome, by the crown of martyrdom, or the churches of St. John Lateran of the Vatican, and St. Paul, on the Ostian way, where the remains of this saint, together with those of St. Paul, are said to be preserved.

Nor will the traveller to the classic land of Greece, as he stands on the lofty summit of the Acrocorinthus, and gazes on Corinth, with its squalid hovels and Doric columns at his feet, fail to seek out the spot where St. Paul, with an eloquence which they were unable to withstand, convinced the inhabitants of that once polished city, of the futility of their worship to the deities whose temples dotted the entire landscape from the Acrocorinthus to the Peloponnesus. Or as he stands on the site of the Areopagus of Athens, and views the noble prospect of mountains, islands, sea and sky, with the lofty Acropolis, crowned by its marble temples, will he forget to select the Hill of Mars, from which Paul preached to the Athenians the praises of the "unknown God."

Every fertile valley or desert plain, every crumbling column or ruined fane, which lie scattered in rich profusion over this historic land, from the waters of the Ganges to the lofty summit of the Alps, or from Pompey's pillar to the ruins of Palmyra, is connected with this eventful age, and proclaims in silent eloquence the triumphs of the Christian religion, over the worship of the heathen world.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 439.

THE earnest piety of these early Catholics of New England will be strikingly exemplified by another extract from Dr. Francis.

"Between planting and harvest the Indians went sometimes a great distance to take fish, and were absent from their village a long time. On these occasions, they would frequently beg their priest to accompany them, that they might not be deprived of their religious offices. When he could comply with their request, he would say in their own language, *Kekikberba*, that is, 'I consent, my children;' upon which they all cried out, *Ouri ourie*, one of their terms expressive of gratitude. Having arrived at the place of their destination, they immediately set themselves, in their rude way, to erect a temporary chapel, which was soon despatched. An altar was formed of a cedar plank carried for the purpose, over which was spread a decent canopy. The chapel received such decorations and furniture, as they had been able to transport on their journey; and there the morning and evening prayers, and the holy sa-

crifice of the mass, were offered. They lived in their cabins of bark, which they could put up and furnish in an hour. Thus they constituted their village with very tolerable accommodations, till they returned to the settlement at Norridgwock to attend to their corn harvest."

In the year 1697, while engaged in celebrating the festival of Corpus Christi with great solemnities, a neighboring tribe of Indians, called by Father Rale the Amalingans, paid a visit to the Abnakis. The good missionary addressed them in the Indian language on the truths of Christianity, and earnestly exhorted them to embrace the means of salvation offered to them. After the Indians had conferred together for some time, they deputed their orator to reply for them, which he did in the following terms:

"My father, I am delighted to hear you. Your voice has penetrated even to my heart, but my heart is as yet shut, nor am I able now to open it, to let you know what is there, or to which side it will turn. It is necessary that I should wait for many chiefs and other considerable tribes of our nation, who will arrive during the next autumn. Then I will disclose my heart to you. Behold, my dear father, all that I am able to say to you at this time."

Father Rale expressed his approbation of their desire for reflection and deliberation, and assured them that he would pray unceasingly to the Great Spirit for their conversion. When autumn came, he sent a message to them, expressing his desire to see them again, assuring them that he was always present with them in spirit, and he prayed them to remember their promise. They returned for an answer, that they had meditated much upon what he had said to them. "We cannot," said they, "forget those words while we have a heart, for they have been so deeply engraven there, that nothing can efface them." They assured him of their desire to embrace Christianity, "We should at once go to find our father in his village, if he had there sufficient food for our sustenance during the time which he should devote to our instruction. But how can we find it there? We know that hunger is in the cabin of our father, and it is this which doubly afflicts us, that while our father suffers hunger, we cannot visit him to receive his instruction. If our father could come and pass some time here with us, he might live with us, and he could then instruct us." Father Rale's letter continues,

"This answer of the *Amalingans* was returned to me at a most favorable time. The greater part of my Indians were going to be away for some days to procure food to last them till the harvest of Indian corn. Their absence, therefore, gave me leisure to visit the *Amalingans*, and on the next day I embarked in a canoe to repair to their village. I was about a league distant when they perceived me, and immediately saluted me with a continual discharge of their guns, which lasted till I landed from the canoe. This honor which they paid me, assured me of their present dispositions. I did not lose the least time, but as soon as I had arrived, I caused them to plant the cross, and those who accompanied me raised as soon as possible a chapel, which they made of bark, in the same way in which they form their cabins, and within it they erected an altar. While they were occupied in this work, I visited all the cabins of the *Amalingans*, to prepare them for the instructions I was about to give. As soon as I commenced, they gave the most assiduous attention. I assembled them three times during the day in the chapel, namely, in the morning after mass, at noon, and in the evening after prayer. During the rest of the day I went round the cabins, where I again gave them more particular instructions.

"When after some days of continual toil, I judged that they were sufficiently instructed, I fixed the day on which they should come to receive regeneration in the waters of holy baptism. The first

who came to the chapel were the chief, the orator, three of the most considerable men of the nation, with two females. Immediately after their baptism, two other bands, each of twenty Indians, succeeded them, who received the same grace. In fine, all the rest continued to arrive there that day and during the next.

"You can well believe, my dear brother, that severe as may be these labors for a missionary, he is at the same time well recompensed for all his fatigues, by the delightful consolation that he has been the means of bringing an entire nation into the path of safety. I had prepared to leave them and return to my own village, when a deputation came to me on their part, with the message, that they had all assembled in one place, and prayed me to repair to their meeting. As soon as I appeared in their midst, the orator addressed these words to me in the name of all the rest: 'Our father,' said he, 'we can find no words in which to testify the inexpressible joy we have felt at having received baptism. It seems to us now that we have a different heart. Every thing which caused us any difficulty is entirely dissipated; our thoughts are no longer wavering, the baptism has strengthened us within, and we are firmly resolved to respect it all the days of our life. Behold what we wish to say to you before you leave us.' I replied to them in a short discourse, in which I exhorted them to persevere in the grace they had received, and to do nothing unworthy of the rank of children of God, with which they had been honored when they received holy baptism. As they were preparing to depart to the sea-shore, I added, that on their return we would determine which was best, whether we should go and live with them, or they should come to form with us one single village."

"In such employments," says Dr. Francis, "as have now been described, the days of the devoted priest passed swiftly away in the wilderness. So pressing were his engagements, and so multiplied and unseasonable the calls of the Indians, that he affirms he could scarcely find privacy for his own devotions, or time for sleep. After a vexatious experience of these irregularities, he adopted the rule, that he would admit no one and speak to no one from the time of the evening prayer till after the next morning mass, except on some urgent necessity, such as that of attending a dying person. Meanwhile he constantly studied, with as much exactness as possible, the language of the Abnakis, and collected materials for his Dictionary. He was living for a work, which, if humble, became great by being to him a work of duty. He gave himself to it with the energy of purpose, which always makes an element of true heroism. His firmness was soon to be severely tested. Days of dark strife were at hand; and the loneliness of the forest was to be reached by passionate conflict and deeds of blood."

Questions of boundary between the French and English colonies in America had long agitated the respective colonists. Although by the treaty of Utrecht in 1713, France ceded to England the whole of Acadia and Nova Scotia "in conformity to its ancient limits," those limits were not defined, and misunderstandings and conflicting claims occasioned feelings of hostility between the French and English settlers that prevented a pacific adjustment of limits. Dr. Francis remarks:

"The eastern Indians, whose lands and settlements lay in the wilderness between or among those of the rival powers, were of course involved in these disputes, as parties concerned, or as allies. Aggressions, or what they construed as such, were committed on their possessions. These provoked them to retaliate in their own summary and fierce way; and the consequences were outbreaks of wasting hostility, from time to time. The red men, with but rude notions of property, could not comprehend the logic of diplomacy; and the white men on both sides, it is to be feared, were often but too willing

to serve their own purposes by cajoling or exciting their untutored neighbors."

"The Indian complaints of aggression were doubtless, in many cases, well founded. English traders and settlers encroached on their lands from time to time. The rovers of the forest were annoyed by finding the wild freedom of their woods and ranges interrupted by the mills, forts, and houses, of the white man. When inquiry or discussion arose concerning these, deeds or grants of the land, from a sachem, or some person of authority, were alleged, and sometimes produced. But as it was believed by the Indians that these titles had frequently been obtained for the most frivolous compensations, a large tract, it was said, being sometimes given for a bottle of brandy, the transactions were regarded as fraudulent and illusory.

"The following confession and exculpation are quoted from a New England writer of those times: 'Not that I am insensible that many have stigmatized the English, as chiefly culpable in causing the first breach between them (the Indians) and us, by invading their properties, and defrauding them in their dealings; but to censure the public for the sinister actions of a few private persons is utterly repugnant to reason and equity; especially, considering the great care that the legislative power had taken to protect the natives and their interests.' "*

Although, from this quotation it would appear that the legislative power had been exerted in favor of the Indians, this power was very ineffectual in its results, especially where the Indians who were, or had been, allied to France were concerned.

"The Canadians," says Dr. Francis, "who seem to have regarded the natives as in a special manner their wards or allies, insisted that the Massachusetts people were perpetually invading their property, and attempting to detach them from their allegiance to the Catholic church. Massachusetts, on the other hand, complained vehemently that it was the settled policy of the Jesuits and of the Canadian government to rouse the Indians to the resistance of rightful claims, and stimulate their wild passions to the work of ferocious warfare. In both statements we may easily believe there was something of truth, and not a little of the violence of exasperated feeling."

The settlers of New England, predisposed to regard ministers of the Catholic religion with the most unfavorable sentiments, readily attributed to the missionaries the hostile movements of the Indians. Those who determined to appropriate to themselves the fertile lands of the natives were not very scrupulous in the use of means to effect their purpose; and nothing was more likely to secure the popular sanction to their unjust measures, than denunciations of the Jesuits as the instigators of Indian violence. Such was the spirit of the times. And although the injustice of the charge is too palpable to require examination, its frequent repetition at the time gave it currency, not only among the "pilgrim fathers," but stamped it with sufficient authority to influence the sentiments of their descendants for generations after. In a former number of these memoirs, the unfavorable effect upon our early history, as well as upon the feelings of the people, of this illiberal spirit was commented on, when referring to the law of New York prohibiting Catholic priests from coming into that province.

A striking proof of this unfavorable influence is to be found in the classical biography of F. Rale, which has furnished so much of the material for the present narrative. He exhibits with candor and elegance the pious labors of the Jesuit missionaries, without furnishing a single instance of depravity, and vindicating with a noble zeal for truth the character of his hero from the calumnies of the unprincipled; yet is he illiberal in the suggestion of unjust suspicions.—"Nor can we doubt," says he, "that like

* Penhallow's *Indian Wars*, Coll. of N. H. Hist. Soc., vol. i, p. 20.

most eager partisans they were unscrupulous in their methods of service." The stale and vulgar calumny, that "the Jesuits were furnished with a pliant system of theological ethics, finding a justification of the means in the end, and if necessary, changing crimes into virtues," should not be found in the work of an enlightened scholar of the present day. However such slanders may suit the party pages of those whose occupation consists in misrepresenting the doctrines of the Catholic church, they are alike unworthy of a classical writer like Dr. Francis, and out of place in "Sparks' American Biography."

For the U. S. C. Magazine.

MOUNT HOPE;

AN INSTITUTION BELONGING TO AND CONDUCTED BY THE SISTERS OF CHARITY OF ST. JOSEPH, AND ATTENDED BY WM. H. STOKES, M. D.

THIS institution, owned and conducted by the Sisters of Charity, is located in the immediate vicinity of Baltimore. It is of recent origin, and is devoted principally to the reception of the insane. In its construction and arrangement, special reference has been had to the restoration of persons laboring under disordered mind. The sisters first engaged in this most benevolent enterprise at Mount St. Vincent in October, 1840, having previously been connected with the Maryland Hospital a number of years. There the number of patients increased so rapidly, as to make it necessary to provide for them other and more extensive accommodations. They only continued at Mount St. Vincent until May, 1844, when the property known as Mount Hope college was purchased, and the patients removed as soon as the arrangements necessary for their comfort were completed. Immediately on effecting this purchase, much expense was incurred in thoroughly repairing its buildings, and in making such alterations as were required, in order to adapt it to the special purpose of an asylum for the insane. And, in bringing every portion of this extensive building into requisition and use, the belief was entertained that ample provision was made, for the accommodation of all who might apply for admission, for many years. Contrary to all expectation, in a few months the buildings became so crowded, as to make it necessary to reject applications. Patients flocked to us from sections of the country as remote as New Orleans, Mobile, St. Louis, &c. This unexpected influx of patients, whilst it afforded evidence of a degree of public confidence of a most gratifying and encouraging nature, pointed also to the necessity of providing for their accommodation by the erection of additional buildings. As the necessity was pressing, immediate measures were adopted to enlarge, as well as materially alter the whole of the building. Before entering upon this important work, two of the sisters and the physician were appointed to visit Philadelphia for the purpose of viewing the improvements lately introduced into the institutions there. Thus prepared, by a personal observation of their well-tried expedients and plans, we were enabled to engage, in the construction of the new buildings, with much more confidence and to much greater advantage. *The work has now been completed.*

The buildings of the institution are placed on an eminence which commands an extensive view of the adjacent country, the field of vision embracing hill and valley, wood and water, in their most agreeable combination. From the cupola a scene of remarkable richness and beauty is opened to the view; and from every window the eye may gaze upon some new and interesting feature of the landscape, some new beauty not observed before. And who can calculate the amount of benefit derived by the unfortunate inmates from these advantages of location? Who will undertake to say that the insane are insensible to such influences, and incapable of appreciating the beauties of nature? We feel assured that they often serve to arrest the attention of the violent and excited: that they tend to divert the miserable subjects of melancholia from their distressing fancies: that they furnish inexhaustible occupation and delight to the convalescent: and that they are calculated to touch, in all—even the least cultivated and refined—that strong feeling of sympathy with nature, which often survives the wreck of all other feelings.

From the commencement the principle has been fully recognised here, and carried into effect, *of constructing the buildings and arranging the adjoining grounds exclusively with a view to the greatest good to the patient.* We have been particularly anxious to deprive the institution of every thing partaking of a prison-like appearance, and have aimed to assimilate it, as far as possible, *to an ordinary abode of domestic ease and refinement.* The grounds around the establishment are being ornamented and embellished with every thing calculated to captivate and please, to amuse and interest those committed to our charge. Thus will the first impression made on the patient, as he approaches his new abode, be of an agreeable character. Every one who has charge of an asylum knows the importance of this, and how desirable it is, that the arrangements should be such as to impress him favorably from the moment he approaches and enters the house. Approaching their new home, as they do, with their minds full of apprehension and distrust—ready to torture the slightest unpleasant circumstance into an augury of evil—it is doubly necessary that nothing, either in the interior or exterior arrangements, should meet their sight calculated to disturb their feelings or to strengthen their delusions. Every thing should be designed to strike their fancy agreeably, and awaken a healthier class of emotions. We think that we have divested this institution of every thing of a repulsive and forbidding character, and have succeeded in giving to it the appearance and effect of *real home comfort.* Thus, when the unhappy sufferer comes to discover that, though in the midst of strangers, he is still surrounded by the beautiful forms of nature, and that, though deprived of the attentions of friends and relatives, a spirit of kindness and benevolence pervades the conduct of those charged with his care, the bitterness of separation will be alleviated, and his confidence and content soon secured. His friends, too, when they think of his abode, will have here presented before them an institution, all the features of which are pleasing and agreeable. By such expedients as these have we endeavored to deprive insanity of some of its distressing features, and to soften, in some measure, the pang felt at parting with friends at a time when they seem to need our attentions most.

In reference to the interior arrangements, we may observe that the parlors, reception rooms, and sitting rooms, are large and spacious; and to relieve the nakedness of the walls, and render them more attractive to the patient, they are furnished with paintings, cases filled with curiosities, specimens of shells, minerals, and other objects of interest. Nothing has a more salutary effect upon the insane than to inspire them with an interest in persons and things around them. Their happiness and restoration certainly de-

pend, in a considerable measure, on our success in awakening an interest in other objects, and in promoting social habits; in substituting new topics of thought for their insane meditations, and in modifying the morbid current of their feelings by presenting before them other objects calculated to please and amuse. Nothing can be more detrimental, than to allow the patient to remain much alone in his own room, brooding over his delusions. By an uninterrupted indulgence in the disordered train of his thoughts and feelings, the disease is confirmed and strengthened. To obviate this we endeavor to promote, as much as possible, a feeling of sociability; and in order to induce the better class of patients—those whose minds are least impaired by disease, and whose presence is calculated to exert a very salutary influence over their more unfortunate companions—to associate freely with each other, we have rendered our parlors and day rooms as attractive as possible, by properly supplying them with objects of interest and means of amusement. In each parlor is a piano:—and other musical instruments—as the guitar, accordion, violin, &c.—are scattered throughout the house, wherever the patients are wont to assemble.

As respects the *general object of the institution*, it may be remarked that there is one peculiar feature belonging to this establishment which distinguishes it from all others of this class, and which, in an especial manner, attracts the attention and admiration of visiters. We allude to the plan of receiving, under the same roof, the sane and the insane;—and of admitting the afflicted of every class, *whether mentally or physically*, to a full participation in its benefits. In adopting this system, we have the satisfaction of finding it attended with two highly important and very beneficial effects. In the first place, it goes far to reconcile the person laboring under an impairment of the mind, to being left by his friends in the institution. It is a relief to him to find that he is not shut up with lunatics alone—to discover that he is not debarred all intercourse with society and the world—that he is not compelled to meet the insane at every step—to witness no scenes, to hear no sounds, but those calculated to remind him of his own sore affliction. Besides this, nothing is so well calculated to produce efforts of self-control—nothing so likely to stimulate him to correct his wayward conduct, bad habits, &c.—as frequent opportunities of commingling with the sane. Nothing, we feel assured, tends more directly to restore the balance of the disordered mind, than this application to it of the sound and intelligent mind. The belief, we know, is very general, that, in insanity, all the powers and faculties of the mind are involved in chaos and confusion. This impression is wholly erroneous. In truth, in the majority of cases, the powers of observation are still active, and the understanding still possessed of a considerable range of exercise. In many the affections exist as warmly, and the sensibility is as acute, as in a state of perfect mental health. Now, the certain effect of their being brought into contact with the sane, and allowed free intercourse with them, when their condition admits of it, is to call into play, and sustain in vigorous exercise, whatever remains of intellect and feeling in each case.

But this system is productive of another very beneficial result. No means, we conceive, could be adopted, that is better calculated to correct the many erroneous impressions, relative to the system of cure, pursued in our asylums, and to dispel from the popular mind the many long established errors and prejudices against the unfortunate subjects of insanity. Many are here enabled to witness for themselves the practical operation of our curative and ameliorating system. Thus its effect is to promote the growth of a sounder public opinion, and to awaken a livelier sympathy in behalf of the insane. Its tendency is to teach men, that the darkened mind is as much the visitation

of the Almighty as the darkened vision; and that the morbid states of the brain, from which results the former, are as amenable to judicious treatment as are the morbid conditions of the organ of sight, on which depends the latter.

With these observations descriptive of the institution, its internal arrangements, purposes, &c., we proceed to lay before our readers some remarks on the subject of the system of treatment that is here pursued. As regards our *moral treatment* of the insane, our whole system may be summed up in two words, *kindness* and *employment*. That a spirit of *kindness* and *benevolence* pervades this institution, no one can doubt who is acquainted with the *Sisters of Charity*. These virtues, kindness and benevolence, are the direct emanations and blessed fruits of that enlightened and universal *charity* which they so beautifully illustrate by their lives, and which has its imperishable root in the Christian religion. In possessing the services of the Sisters of Charity, this institution enjoys a lofty and enviable preeminence. This, in truth, constitutes its distinguishing and crowning glory. For, in an institution for the insane, it is impossible to estimate too highly the importance of possessing a corps of faithful and competent attendants. Nothing can compensate for the want of them. However gorgeous and imposing may be the architectural embellishments of its buildings—whatever the ability, zeal and activity of the physician—it is at last, on the character of the attendants that must mainly depend almost every thing relating to the moral management of the patient, as well as his general comfort and well-being. Unless they are humane, cheerful, good-natured, and capable of entering heartily into the views of the physician, the patient will necessarily be deprived of most important aids to his recovery. How is it to be expected that the uneducated hirelings, who, for the most part, enlist in this service in most institutions, can possess these essential endowments of the mind and heart? But it is also highly important that, besides the possession of these rare qualities, the attendants should be familiar with the habits and manners of respectable life. Can any greater injury be inflicted on a sensitive female lunatic, for example—one heretofore accustomed to good society—than to find herself, on her recovery, limited to the companionship of a common attendant? Can any thing be conceived better calculated to disgust and increase the excitement of a convalescent of refined and tender feelings, than to be subjected to the rude and jocose familiarity, or, it may be, the rougher behaviour, of low and ignorant keepers? Sir William Ellis well remarks "a wife, a sister, or a daughter exhibits an alteration in manner which indicates the existence of diseased action in the brain—there is a morbid sensitiveness of feeling—it is essential that she should at once be taken from her home and entrusted to strangers. Can any one doubt the advantage of securing as her companion, a lady of tender feelings, of refined and cultivated mind, and who has such an acquaintance with the disease as to enable her carefully and judiciously to apply, under the direction of a professional man, proper medical and moral treatment? Is there a husband, a father or a brother who would not hail as a benefactress, a female so endowed, who would take the charge of his relation?" In the *sisters* we have found associated a combination of qualities admirably adapting them for this responsible and delicate duty. By their exalted piety—by their controlling sense of responsibility to the all seeing God—by their refined taste and cultivated minds, they possess the very attributes most necessary to constitute faithful, efficient and skilful attendants on the insane. In a word they possess, in an eminent degree, all those endowments of the mind and heart, requisite to insure the fulfilment of all the requirements of that *law of humanity and kindness;* which should be the pervading genius of every lunatic asylum.

Kindness and *employment*, we have said, constitute the *fundamental elements* in the moral treatment of the insane. The high importance of supplying occupation to our patients, we trust and believe, is duly appreciated in this institution. We resort to it the moment their condition will admit of it, and they can be induced to engage in it. In the management of the various forms of *partial insanity particularly*, we place great confidence upon the use of such means of occupation as are calculated to detach the attention of the patient from the subject upon which he has morbidly fixed it, and to engage it with other objects of interest and importance. They serve to divert and seduce his thoughts from their morbid current, and to direct them into healthier channels. The principle recognised by us, in all cases, is to furnish the patient with such innocent recreation, useful occupation and amusement, as will tend to interrupt the disordered train of his thoughts and feelings, and serve to ameliorate and strengthen his general health.

We generally experience very little difficulty in prevailing on our patients to engage in some healthful occupation. *Example*, which has so great power over the opinions and actions of men, also exerts a very potent influence over the insane. Indeed, so deeply-rooted is this principle in our nature, and so strong and enduring the force of habit, that if we do but rightly and dexterously touch these inborn springs of action, we can experience no difficulty in obtaining a compliance with our wishes. When successful, the regular routine of duty, and the judicious discipline involved in employment, exert the most happy effect, and become powerful auxiliary means of recovery. We have often wished, that those who are still haunted with the strangest delusions relative to the unmitigated horrors attendant on insanity and its treatment, could witness with us, from day to day, the good order, decorum, activity and cheerfulness evinced by our female patients in their sitting-rooms, or when taking exercise. Many persons have witnessed this in our institution, and the spectacle has impressed them more powerfully than language can possibly do, in regard to the enlightened and humane system, which so preëminently distinguishes the treatment of the present day. And indeed, it may be safely asserted, that no surer criterion can be afforded of the general character of the system pursued in a hospital for the insane, than the appearance and demeanor of the patients. When we see content and happiness depicted on their countenances wherever we meet them, whether engaged with in-door amusement, whether assembled at meals, or at work in the various departments of industry, a sure indication is presented that the general system of management is based on the *law of kindness*, and that their hearts have been touched and melted by the sweet influences of tenderness and a heartfelt sympathy.

Our means of employment of course vary according to the diversified characters, dispositions, and habits of the patient. In the female department, the sewing room is the principal theatre of active operations. Here the ladies may be seen assembled soon after breakfast, so industriously plying the needle, and with such evident earnestness and good will, as to excite the surprise of the stranger when told that such belong to our class of insane. The amount of work done here is almost incredible. They have certainly displayed a most praiseworthy zeal and diligence in preparing the articles required for the new buildings. They do all the mending, and make up all the towels, table-cloths, sheets, counterpanes, window curtains, &c. required in the institution.

But the *ornamental* comes in also for a share of their attention. Embroidery, worsted work, and such like, form more agreeable occupation for those accustomed to the higher ranks of life. In fancy knitting some have become very expert; and it is often amusing to witness with what

eager attention others endeavor to learn and *catch* from them the *stitch*. One lunatic giving lessons in a work of fancy and of taste to her unfortunate fellow-lunatic! But even during the hours devoted to useful employment, the ladies are encouraged to take frequent recreation—each one in her own particular way. Grouped around a sister, the interesting moral tale will be read by one; another will practice on the piano, on the harp, the guitar; another devotes some time each day to fancy painting, to taking lessons in French, to writing French letters, exercises, &c. Others have centred their sympathies on some favorite animal or bird: the Canary bird, the parrot, the geraniums, &c. have each its warm admirers and protectors. These do but constitute some of the indoor exercises by which we endeavor to relieve, in some degree, the monotony of their seclusion and retirement from the world. They are not, however, allowed to interfere with abundant exercise in the open air in suitable weather. The carriage is constantly employed for the benefit of such as are indisposed or unable to walk: but the pedestrian excursion is generally preferred. In summer, bands of six or eight may, almost hourly, be seen starting forth in company with a sister, and taking long strolls in the neighborhood, collecting wild flowers, viewing the beautiful and picturesque scenery along the Falls, the Railroad, and the many retired roads leading off into the country. As they breathe the invigorating air of heaven, and as the eye surveys the glories of nature, may we not believe that sometimes a happy change may come over their wayward spirit, and the spell, which has bound their erring reason, be henceforth and for ever broken. As the darkly brooding melancholic, who sees in the future nothing but hopeless despair, beholds in the beauties and blessings of the vegetable creation, such universal and exuberant witnesses of the benignity and philanthropy of the Divine Creator, may they not impart to him the life-giving assurance of the Almighty's care; and kindle a new and brighter hope in his troubled breast? Or the rapt monomaniac, as he gazes on the smiling face of nature, and his ear drinks in the sounds of melody that fill the air, may it not be, that, as some distant view strikes his eye, or some pleasant sound falls upon his ear, a tender chord may be touched—linked, it may be, with the remembrance of the halcyon days of youth—which, by awakening more rational reflection, and abstracting the imagination from the object of its illusion, shall aid in restoring reason to its wonted ascendency?

In conclusion, we would briefly allude to the number of indigent patients, who are enjoying the benefits of this institution, and living on its bounty, without being able to make any compensation in return. The average number, *on the charity list*, for some time past, has ranged from fifteen to twenty. Most of these have entered our institution in a wretched state of destitution—destitute alike of the means of support, and destitute of the light of reason. Some, laboring under acute insanity, have been admitted to a full participation in all its advantages, and have been restored to society, and to all the blessings and responsibilities of social life, without rendering other return, than devoutly expressing their gratitude, and invoking the blessings of heaven on those who contributed to their restoration. Others, afflicted with chronic, incurable insanity, still remain, and, in all probability, will here fill up the measure of their days, the recipients of the charity and kind care of the sisters. These facts speak volumes in favor of the benevolent object and design of the institution. They conclusively demonstrate that considerations of pecuniary aggrandizement constitute no part of the motives that actuated its guardians to engage in this benevolent work. No mercenary motive has influenced them. Their highest aspiration consists in the desire to extend as widely as possible their sphere of usefulness, and

to discharge faithfully to their God, and their fellow men, the deeds of charity to which their lives are consecrated. The whole income of the house is devoted to the procurement of means to give greater efficiency to its operations, and to extend relief to *as many as possible of the destitute poor.* To aid us in the promotion and furtherance of this good cause, may we not then appeal, with strong confidence, to the benevolent around us? The claims of the *insane poor particularly,* on their happier fellow men, are many and sacred. When the malady of the mind attacks the rich, abundant comforts, and all the resources that medical skill can command, are ever at hand: but let this blight fall upon the poor, in what consummate misery and wretchedness does it involve them? They are then *doubly doomed*—doomed to all the privations incident to poverty, and doomed to the loss of those high and noble faculties, which their God had given them, to enable them to provide against the casualties of life. We call therefore upon our Christian friends with earnestness and confidence, and with the assured hope that they will sustain and strengthen our hands in continuing and extending this *noble charity.* We cannot but cherish the devout hope, that this good cause will be remembered by those in this community—a community no less distinguished for its enlightened piety, than for its enlarged benevolence—who are disposing of their property in works of benevolence, or who are willing to devote a part of their superfluous means to objects of charity. We beg them to bear in mind, that *the interest from every thousand dollars added to the funds of the institution, will enable it to restore to reason, and to society, at least one patient for every year of its existence.* Now we ask them, can they appropriate their property to the support of a worthier object—one productive of nobler results—one more likely to secure them the sweet consolations of an approving conscience in their dying hour, and obtain for them, as they might humbly trust, the favor of Him, who has said, "*Blessed is he who considereth the poor.*"

TREUGA DEI, OR THE TRUCE OF GOD.

For the U. S. C. Magazine.

"The wild dog
Shall flesh his tooth in every innocent.
O my poor kingdom, sick with civil blows!"—HENRY IV.

CHAPTER VII.

SHUT out from Augsburg by the treachery of the emperor, Gregory VII retired to Canossa, where he resolved to let the affairs of Germany shape themselves for a time, whilst he awaited a more favorable moment for action. Nor was his gigantic mind occupied with Germany alone, and the movements there which menaced his life and the liberty and purity of the church. Dalmatia, Poland and England claimed his constant attention. With the most powerful monarch in Europe plotting his downfall, he contrived to win the love and obedience of Zwonomir, to force the rebellious Boleslaus from his throne, and to purify England still more from simony and incontinency.

As Henry's submission to the pope had disgusted the bold who were ready to assist him, and repelled the timid who waited but a second call, so his shameless perjury and fearless defiance of Gregory at

Augsburg reassembled his professed adherents, and inspired with new courage those who secretly clung to his cause. The mitres of Luinar, Benno, Burchardt of Lausanne, and Eppo of Ceitz, again sparkled around him, and Eberard, Berthold, and Ulric of Cosheim, displayed their lances to confirm his resolution. In every country and in every age there must exist a large and powerful party prone to pleasure and license, which is easily arrayed against virtue, when the indulgence of their criminal passions is threatened. This party is ever formidable, especially when supported by a powerful king, nobly descended, and legally invested with the crown. A natural sympathy, too, had been awakened for the emperor, as numbed with cold he besought the pity of the pontiff; and, with proverbial fickleness, men, in ascribing humility to the king, imputed arrogance to the pope. Owing to these causes, it was not long before Henry found himself stronger than ever. Inflamed with new ardor, he loudly lamented his submission at Canossa, and cursing the hours of misery passed there, swore speedy vengeance against the presumptuous son of Bonizo the carpenter.

Rodolph had no sooner reached Forcheim, than it was announced, that a general diet would be held there for the discussion of matters of vital importance to the church and state, with the suggestion, that the absence of the king would facilitate their deliberations. The count Mangold de Veringen was despatched to the pope, inviting him to sanction the diet by his presence, to aid them by his wisdom and intrepidity, and to take the helm of the tempest tossed vessel of state. He was also commissioned to inform his holiness of their determination to elect a new king. The pope, in reply, conjured them not to be precipitate, and to wait his arrival before they acted.

There was one feature in the proposed diet to which Gregory objected,—the attempted exclusion of Henry from any participation in it. This he endeavored to remedy by obtaining a promise from the emperor to attend the meeting in person. It was partly to avoid the appearance of partiality, but principally in the hope of reconciling the angry factions, that the pope requested the presence of his unscrupulous antagonist. Henry not only recoiled from his engagement, but, by blocking up all the avenues to Forcheim, compelled the pope to remain at Carpineta, unable either to enter Germany or return to Rome.

Bernard, cardinal deacon, Bernard, abbé of St. Victor, and the celebrated Guimond, the papal legates, announced to the confederates the desire of his holiness that they should wait his arrival. But the assembled nobles dreaded the least delay. Already their cause was weakened by indecision, and a hostile army was in the field, receiving daily accessions. Though May had been fixed for the opening of the diet, so great was the impatience of Rodolph and his barons, that it was concluded in the middle of March.* No sooner had the legates delivered their instructions, than deliberations were virtually begun. The chiefs directed all their efforts to induce the legates to sanction the election of a new king and confirm their choice. Guimond and his companions, faithful to their instructions, replied: "It were far better to await the arrival of his holiness;" but they added imprudently—"that they did not wish to oppose their advice to the wisdom of the princes who knew much better than they what was most conducive to the interests of the state." Assuming an implied permission to act from these words of courtesy, the nobles proceeded at once to cast their votes. A scene of confusion ensued, created by the jarring of private interests. These were finally quelled by the interposition of the papal legates, and the balloting proceeded without interruption. The vote of

* This very important fact has been stated by Voigt, vol. ii, p. 217, but its bearing entirely overlooked.

the bishops alone remained to be taken. The archbishop of Mayence rose, and exercising his prescriptive title, gave the first voice for Rodolph of Suabia. Adalbert and the other bishops followed his example. Otto, Welf, Berthold, ranged themselves on the same side, and amid universal acclamations Rodolph was proclaimed king.

Something still remained:—the papal confirmation. There were some who were sad and mute amid the general rejoicings, and among them were Father Omehr. In vain had he implored Rodolph to postpone the session, at least until the appointed time would arrive: the king of Arles regarded the delay as suicidal. In vain, too, he conjured the legates to refuse their approval, at least until May, and begged them, with tears in his eyes, not to give the signal for civil war. All the princes and a majority of the bishops conceived, that the denial of the apostolic benediction would destroy the hopes of the church party;—they beheld in themselves the champions of the church, and identified their own welfare with that of the holy see;—they believed that Gregory was only restrained by circumstances from granting the prayers of those who had sworn never to desert him; they maintained that although the pope might not have permitted the election, he could not refuse to sanction their choice after it had been made. Moved by these passionate representations, and, perhaps, expecting to please the sovereign pontiff, the legates yielded, and confirmed the election of Rodolph.

When Rodolph heard that he had been called to the throne he shut himself up in his room and sent for Father Omehr. Scarce a minute elapsed before the missionary stood at his side. They gazed at each other in silence for some moments. The duke's lips were compressed, and his brow gathered into a deep frown. Mingled sorrow and hope were portrayed in the missionary's face, and his breast heaved with excitement.

"I am king!" said Rodolph in a whisper, still scanning the priest, as though he would read his soul.

"Not yet!" was the reply.

"Who can prevent it?"——

"God!"

"Most humbly would I submit to his gracious interposition," said the duke, bending his head devoutly, "but can any human power prevent it?"——

"Yourself!"——

Rodolph buried his face in his hands, and with rapid, nervous gestures paced up and down the small apartment.

"Hear me!" he exclaimed, suddenly leading Father Omehr to a chair, and taking a seat beside him, "Hear me!" he repeated, bending forward until his lips almost touched his companion's ear, and the veins swelled in his throat and temples,—"I have toiled and sighed and prayed for this—! Day after day, night after night, for years, this has been the aim of all my actions, aye, even the limit of my aspirations. Once to be king!—Oh! ever since I first clutched a lance I panted for it! In love, in sickness, in peace, in war, I never forgot that one surpassing object—the crown!—Hear me on! It is now within my reach—I can touch it—and you ask me to resign it?—"

The duke paused a minute, his eagle eye flashing fire, then with a vehemence almost appalling, he resumed,—"You ask me to resign it—and *I would*, without a pang—gladly, cheerfully—this very instant!—Yes—I swear to you—here in the presence of my Creator, that I no longer covet the crown I have well nigh worshipped—that, but for Germany and the church, I would rather place it on Henry's perjured head than wear it on my own!"

"Then you will resign it?" said the missionary, eagerly. Rodolph slowly shook his head and fixed his eyes upon the floor.

"Let no fears for the church and your country restrain you," pursued the priest, "they both demand your refusal, not your acceptance."

Still Rodolph sternly shook his head.

"Then as you value honor, defer your decision until the appointed time—our holy father may still be with us:—it is treacherous to deprive him of the opportunity of interfering, by thus anticipating by a month the day on which we invited him to meet us."

"It is too late for interference now," replied the duke, "and of what avail is it to pause on the brink, when all the avenues from Carpineta are closed by Henry's minions."

"Have confidence, I conjure you," exclaimed the other passionately, "in the virtue and wisdom of his holiness. Rest assured that he will find some means to avert bloodshed and yet preserve his see and the empire."

"War is inevitable!"

"Obey the pope and trust in God! Beware how you take upon yourself to plunge the nation in war—to tear down the sacred barriers of peace—and open the floodgates for a thousand evil passions to deluge Germany with crime and blood. Can you foresee what may occur—what a month may develop—what new political combination the master mind of Gregory may devise for our preservation?"

"I must rather beware," returned the noble, "how I sacrifice the last hope of my country and the main support of religion by procrastination and criminal hesitation. If I refuse the crown—I disband my party:—men will leave us and say we tremble, and before long we are at the tender mercies of the tyrant; for my resignation whilst striking terror into our ranks will infuse new courage into his. Then would I see my allies—the friends whom I seduced into rebellion and then abandoned—destroyed in detail—pursued, hunted down, exiled and martyred before my eyes. No! come what may, I must accept."

"What is your situation now," rejoined the missionary, "that you have any thing else to expect than defeat and disgrace? You know the emperor—you have seen his dauntless courage, his consummate skill, his desperate resolution! You know that he is at the head of an army more numerous and better disciplined than your own! And you must also clearly foresee, that if the pope—as he certainly will—shall condemn the policy of his legates, your efforts will want the principle of life which alone can bless them with success!"

"If the prospect now is bad," said Rodolph solemnly, "delay can only make it worse. And I believe that, could his holiness see what is evident to us, he would command me to accept the crown, and place it with his own hands upon my head."

"You are mistaken—wofully mistaken, my lord! Whilst a hope of averting anarchy and civil war remains, Gregory will not adopt the surest means of inflicting both. Trust in God for the future! Do not pursue, what to the mole-blind vision of humanity seems expedient, when certain bloodshed is the result! Humble yourself before Him who alone can exalt and lay low! Confide in the efficacy of prayer! Think not that God will desert his church or her champions!"

"I do trust in the future," answered the duke, "but not until I have embraced what reason dictates for the present."

"Do you hold your reason more enlightened than that of his holiness?"

"He cannot see what I see. Urge me no more! It is too late to recede. I know well what dangers I incur by accepting the crown—and what disgrace I should earn in refusing it. Did I consult my inclinations I would renounce the glittering ornament:—but I will not have men to point at me covertly and say,—'He faltered!' I will not endanger the noble barons who have devoted themselves to my advancement. If I have sinned in alluring them thus far, I will not deepen my guilt by betraying them. Though I knew that the crown which I am about to assume were like the gift of Medea, I

would still set it on my temples: better pay the penalty of ambition by advancing than by timidly retreating, when boldness may remedy and retreat is certain death!"

The tread of armed men was heard along the passage, and immediately afterward the Count Mangold entered the room.

"The diet awaits your highness' answer," he said, bowing deeply to the duke.

"I will follow you," said Rodolph, "and deliver it in person." Saying this, he strode proudly from the room preceded by the count and his attendants.

As the door closed behind them, Father Omehr fell upon his knees. He knelt there with the tears streaming down his pale cheeks and his hands clasped in prayer, until a long loud shout announced Rodolph's acceptance. Then the trumpets' merry notes mingled with the joyful clang of arms, went up to heaven together with the missionary's sighs. Father Omehr appeared scarcely to hear the martial revelry, but as the tumult increased, he rose and glided from the room.

Amid the congratulations of the bishops, nobles and people, Rodolph proceeded in great pomp to Mayence, where he was to be crowned and consecrated the following day. It was after nightfall when Rodolph reached the palace prepared for his reception; and seizing the first moment to escape from the embraces of his friends, he retired early to his chambers accompanied only by Gilbert de Hers. Rodolph had always evinced a strong partiality for Gilbert, which the youth repaid by the liveliest love and admiration. No sooner were they alone, than the duke threw himself dejectedly into a chair and was soon plunged in a fit of gloomy abstraction. Gilbert stood motionless beside him, inwardly wondering at the silence and despondency of the man, who, a moment before, had been gaily exchanging felicitations with all who approached him.

"Sit down, my son," said the duke.

Gilbert mechanically obeyed.

"Do I seem happy?" asked Rodolph.

"No, my lord; are you unwell?"

"Do I seem overwhelmed with joy at my good fortune?"

"Has any thing befallen you, sire?" inquired the youth.

"Yes!" cried the monarch-elect, seizing his wrist, "the gratification of my ambition!"

Gilbert started at the trembling tones and excited gesture of his companion.

"Gilbert," continued the duke, regaining his composure, "you see me in possession of all that I ever craved on earth. I am now legally invested with the imperial crown. It was not the peaceable enjoyment of the throne I asked, but permission to occupy it. I am gratified. With all my hopes realized—I never was more miserable than at this moment. I am not sad because I feel that my career is drawing to a close—that I shall be unsuccessful in the struggle for undisputed power:—it is sufficient for me that I die a king. I tremble because I have discovered the impotence of earthly things to gratify the cravings of an immortal soul—because, in finding that I have a capacity of enjoyment not to be appeased by the highest dignities on earth, I begin to comprehend my immortality. I see what a shadow I have pursued—how madly I have neglected eternal happiness for temporal preferment. You, my son, are full of earthly hope, dreaming of the Lady Margaret, of minstrel's praises and knightly fame—do not think me harsh, if I pray God that you may speedily know their emptiness. You can never rise as high in this mundane atmosphere as I am now; but your soul is as immortal as mine and would sicken over less renown, as I do over this."

Rodolph paused, and Gilbert struck dumb with surprise, gazed up into his face.

"It is late, my son," he resumed, "and we must part. Is there any thing you would ask before leaving me?"

"There is to be a tournament tomorrow," the youth faltered out.

"And you would take part in spite of my discourse," said the duke with a smile.

Gilbert's reddening cheeks answered for him.

"I must forbid you to couch lance tomorrow," said Rodolph tenderly; "you shall receive your spurs at my hands when I am king, but let me be the judge of the time. And remember, my son," he added, detaining Gilbert as the latter was about to retire, "remember what you have seen this night. When men shall question my motives and extol or condemn me, you may say that Rodolph of Suabia was inspired by ambition to seek the crown—but that when it was within his grasp, he would have turned from it in disgust had not conscience and patriotism compelled him to wear it."

As Gilbert, deeply moved, kissed his hand and withdrew, Rodolph retired to an oratory into which his apartments opened. He had been there engaged in prayer for more than an hour, when the archbishop of Mayence appeared, and after a brief adoration, entered the confessional. There, in the silent hour of midnight, the king knelt before the priest, in obedience to the voice of that God who bequeathed us a church to administer the sacraments which he appointed for our salvation and through which we can only attain it. When Rodolph sat again in his chamber his brow was calmer and his eye softer and brighter.

CORRESPONDENCE OF THE MAGAZINE.

A VISIT TO ST. JOSEPH'S, EMMITSBURG.

Editors of the Magazine—Gentlemen: Your readers are aware that, near the village of Emmitsburg, at a short distance from the Catoctin range of highlands, in a beautiful wide-spread valley, stands an institution known to the public as St. Joseph's Sisterhood, having, connected with it, an academy for the education of young ladies in the branches and accomplishments suited to their sex. Having recently had the pleasure of spending a few days in this section of country, I will venture to communicate, through your columns, some of the impressions made upon my mind by a visit to St. Joseph's, convinced as I am that every laudable effort should be exerted, to spread the fame of an institution which renders such important services to religion and society. It would be difficult to form an idea of the completeness and elegance of the buildings which compose it, of the extent and variety of the good works which are here in continual operation, and of the ample facilities for the mental and moral culture of the young, as well as for indulgence in those exercises which produce a vigorous developement of the bodily frame, and lay the foundation of health and usefulness in maturer years, without paying a visit to this favored spot, so blessed by the hand of nature, but rendered so doubly enchanting by the appliances which virtue and learning wield on so magnificent a scale, for the attainment of their exalted ends.

As you approach St. Joseph's valley by the Frederick road, the country around presents a delightful prospect, interspersed with hill and dale, towering forests and cultivated fields, and set off with that charming picturesqueness and solemn grandeur, the invariable characteristics of scenery in a mountainous region. On the left, you behold rising above the summit of the trees the glittering belfry of a collegiate establishment, one of the most flourishing seats of learning in our country, while further up the ascent and in bold perspective is seen the little church of St. Mary's, where the people of the neighborhood assemble for the purposes of divine worship. Scarcely have these interesting objects passed from your view, when your eye falls upon the cluster of

buildings that adorn St. Joseph's vale, and which in the distance appears more like the entrance into some rich and populous metropolis, than an asylum which private worth and energy have consecrated to piety and learning. In drawing nearer to the sisterhood, the visiter comes in view of the extensive and well cultivated farm attached to it, consisting of about three hundred acres, on which there is a grist mill and a saw mill, with a barn of vast dimensions, and all the other necessary appurtenances. As you proceed up the shaded lane, which leads immediately to the institution, a frame structure of snow-white neatness, first attracts attention; and for those who are familiar with the early history of St. Joseph's, how many hallowed recollections does it call up! what sentiments of profound veneration does it awaken! For here it was, in this wooden building, that St. Joseph's academy, as such, had its rise: here it was that its virtuous founders toiled and struggled, "in season and out of season," "in all patience," and even against hope itself, for the accomplishment of their generous resolves: here it was, above all, that Mother Seton, the perfect lady, the accomplished tutoress, the heroic Christian, beamed forth that brightness of character, that radiance of virtue, which won the admiration and love of all around her. The first, the darling wish of her heart was to serve the poor, the helpless; and it has so happened, that the first building erected for the Sisters of Charity, after their location in the vicinity of Emmitsburg, and which formerly served for the combined purposes of convent and academy, is now appropriated exclusively to the support and education of the destitute orphan. Twenty children are occupants of this venerable mansion, under the immediate care of several sisters, and enjoy every facility for obtaining the blessings of a solid and religious education; and such of them as evince a particular aptitude, are trained in those qualifications which will fit them hereafter for the office of governess.

To the right of the asylum stands the beautiful temple which the sisters have erected to the honor of the Almighty, the facade of which is very appropriately set off with a statue of St. Joseph, the chief patron of the institution. It is a spacious structure, in the Grecian style, with a lofty steeple, and containing at the rear end, which faces the lane, two wings, one of which serves as a vestry-room, the other for the orphans and strangers who may attend divine worship. The body of the church is reserved for the members of the sisterhood and the young ladies of the academy. On the left, as you enter the front door, in a recess, is an altar commemorative of the seven dolors of the Virgin Mother, which are exhibited in compositions of highly finished sculpture. These were presented to the chapel by a pious nobleman of France, to obtain a share in the rich blessings which God so readily grants to his cherished spouses. In the recess on the right, is an altar sacred to St. Philomena, which the piety of former pupils has raised and decorated with costly gifts, not only as a tribute of grateful veneration, but as a pledge of their participation in the valued prayers and recollections of preceptresses, remembered and beloved. Perhaps there is nothing, in the whole career of female virtue, more beautiful than the spirit of faith that prompted and still continues this offering at the shrine of religion. Compelled, in the order of Providence, to leave the precincts of an institution which has been her nursing-parent in science and virtue, and going forth to mingle in the distractions of the world, to battle for weal or for wo with the dangerous delusions of life, the pupil of St. Joseph's academy offers the gift of faith at the altar of St. Philomena, one of the brightest models of virginal heroism, as a sacred hostage; as a solemn protest that she will ever cling to the lessons imbibed under her holy auspices; as a golden bond, as it were, that will bind her thoughts and affections to the scenes of happy and innocent childhood, to keep open the channel of communication between her and so hallowed a spot, and impart to her, although at a distance, some share in the copious benedictions which a bountiful Providence showers upon his favorite servants. Thus did the Christian hero, in better days than ours, when summoned to the dangers of the battle-field, first drop the tear of affection upon home and kindred, and go forth strong in the faith of those whose hearts and hands would be uplifted to heaven for his preservation. In the spacious chancel of the church rises a marble altar of the purest white and of matchless elegance; and elevated high above it, in the niche of a canopy, constructed of the same rich material as the altar, stands a well-carved statue of the Blessed Virgin, with the child Jesus in her arms; and above the tabernacle,

on either side, is seen a cherub in the posture of profound awe and adoration, before the holy of holies. We are not mistaken, we think, in pronouncing this the most tasteful and magnificent altar in the United States.

Communicating with the front of the church, at its north-east corner, is the convent occupied by the sisters; a building of vast dimensions, being two hundred and thirty-two feet in its full length, and forty wide. It is constructed in the Gothic style, with three stories, and upon the plan of similar establishments in Europe: whence it possesses all the conveniences for a religious community, and presents to the mind of the spectator, in its very form, the objects for which it was designed. Opposite to the lateral projection which leads to the front of the church, is another which is connected by a covered passage with the main building of the academy; thus affording an easy communication between the different parts of the institution. The front of the chapel, with the convent and west end of the academy, encloses on three sides an extensive courtyard, handsomely adorned with grass-plots and shrubbery. Before we leave the convent, we must not overlook one of the noblest works that engage the attention of the pious sisterhood. We allude to the day-school which is held in the spacious basement of the church, for the benefit of the poor children in the neighborhood. These children are here educated gratuitously, by sisters appointed for this special purpose, and after the morning-school they are also regularly conducted to a refectory, where they dine upon a substantial meal. In this excellent charity, together with the orphan asylum of which we have spoken, we see at once carried out, so far as circumstances permit, that system of pure and exalted benevolence which only the most self-denying virtue can inspire. It is but just that, at the central or mother house, which is the great furnace of that heavenly fire of charity that is to diffuse its blessed light and heat over the length and breadth of the land, there should be some illustration of its spirit and power: and hence, at the very door of St. Joseph's, we hear at all times reëchoed the voice of Him who is CHARITY; "Suffer the little children to come unto me, and forbid them not."

In entering the academical buildings, we find every thing arranged upon the most liberal and extensive scale. They consist of three spacious edifices, connected with each other, three stories high, and erected at different periods to meet the progressive wants of the institution. The main building is distributed into rooms for recitation, the cabinet of natural sciences, the library, dormitories, &c., and in its lower portion are the important arrangements of the culinary department. Another building contains the refectory, the infirmary, a bathing apparatus, and a hall for drawing, painting, and embroidery. The third, about sixty feet square, has three grand divisions; a study room, a hall for public exhibitions, and one for the exercises of vocal and instrumental music. The last mentioned building is surmounted by a belvidere, which commands one of the most extensive and delightful prospects that can greet the eye. With so much space allotted to scholastic purposes, you may easily conceive that the most ample facilities are afforded the pupils for the prosecution of their studies, and the acquirement of useful knowledge. But if we look to the intellectual and moral worth that presides over them, and devotes itself to the improvement of the interesting charge committed to its care, we have still greater reason to be thankful for the incomparable blessings which a kind Providence has conferred upon our community. Here will you meet ladies of the most gifted minds and most varied attainments, directing the studies of the pupils. Here will you see women, that would have adorned the brightest circles, displaying a heroism of character which, by its very spirit of self-sacrifice, is a perpetual exhortation to the youthful heart, to court the solid and useful, in preference to frivolous or merely glittering acquirements. Here are you impressed with that maternal and affectionate care, which, regardless of self, seems to consider only the best interests of the tender beings it has in charge. Here do you behold the most amiable gentleness, blending with unceasing vigilance and rational firmness, for the prosperous government of an institution the details of which are innumerable. In a word, all the arrangements and advantages which parental affection and solicitude could possibly desire, for the successful education of a child, are here displayed on the most beautiful scale. In regard to health, it is impossible to enjoy greater advantages than those commanded by St. Joseph's academy. Besides the attention bestowed upon the diet of the pupils, the vigilant attendance of the sick, and that regularity of daily

duties which contributes so materially to the preservation of health, the opportunities of exercise which the situation of the academy so happily affords, are a very important consideration for all who value a proper developement of the physical energies. The playgrounds of St. Joseph's are nothing less than extensive fields, handsomely distributed into walks and lawns, and frequently do the young ladies, under the supervision of tutoresses, make an excursion to the mountain, where they pass the day in a variety of exercises and diversions, equally useful and agreeable. For those who are fond of fishing or boating, every facility is enjoyed for indulging in those amusements, as a fine stream of water winds along the southern boundary of the farm, but a short distance from the academy, where the young ladies, under due vigilance and protection, are permitted to sport during the hours of recreation. One of the greatest attractions that St. Joseph's institution presents to a Catholic eye, is a little Gothic chapel which stands about a hundred yards in front of the academy. Its interior arrangements and decorations are splendidly beautiful, and reflect equal honor upon the piety and taste of the Catholic pupils, who have adorned this elegant shrine of our Blessed Lady.

I could dwell with pleasure upon various other objects of interest connected with St. Joseph's institution, but my communication has already reached a reasonable length, and I must hasten to its close. To the religious mind, or one even that feels an interest in movements which promote the cause of humanity or the diffusion of useful knowledge, what a subject of profound and joyful contemplation is presented, in the humble birth and stupendous growth of this excellent institution! When we consider that the establishment in its beginning in 1809, embraced but *one-half* of the building that is now used as a laundry, and that its inmates had to endure privations which were calculated to appal and discourage the stoutest hearts, we cannot but wonder how it has ever expanded into its present grand and imposing dimensions. The fact is inexplicable according to mere human principles of calculation. We are forced to admit that "the finger of God is here;" that the promise of our Lord has been verified to the letter: "every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting." The good sisters of St. Joseph have indeed received the hundred-fold of blessing promised even for this world. They not only enjoy the ineffable peace which flows from the consciousness of unwearied labor for the glory of God, the service of their neighbor, and their own personal sanctification; but they have been blessed with increasing means of carrying out those projects of universal charity and benevolence, which are the end of their institute. And yet are the Sisters of Charity not rich. They are rich, indeed, according to God, but they possess not riches according to the views of earthly wisdom, either as a community or as individuals. As a corporate body they hold a certain amount of property, which is necessary for the conventual, educational and benevolent purposes they have in view; that is, the end of their institute is to honor God in the service of the poor and suffering members of society; and, in order to carry out this design, they must have a convent where candidates for the sisterhood may be trained to the spirit and duties of their sublime, but difficult vocation. But how are the members of the community to be fed, clothed and otherwise maintained without resources? Hence the necessity of the revenue which the sisters derive from their educational establishment; and, the wider the sphere of charity to which they are called throughout the land, the greater amount of personal force do they require, demanding increased resources and more extended facilities for the execution of their plans. But in all this there is nothing like the riches of this world: there is no laboring for filthy lucre's sake, nor is one profit turned to the production of another. But what do we behold here? We see a great institution, a vast moral machinery directed to the accomplishment of the noblest and purest ends that religion and the welfare of society can suggest. The income, the labors of the community are applied to these objects. All that remains over and above the expenses of the institution and the support of the sisters, (which every body knows to be very scant and barely sufficient,) is appropriated to improvements tending to the honor of religion and the relief of suffering humanity. Let it be understood, then, in what sense the Sisters of Charity may be called proprietors, in their corporate capacity. The fact is simply this: all the property they own, is truly and effec-

tually, so far as it confers any real benefits, the property of the public. Even the small portion of it which is applied to their absolute wants, has ultimately this end.

Individually, there is no Sister of Charity who cannot say in the language of St. Paul, as indeed she is bound to say, under the obligation of the holy vow of poverty, "having food and wherewith to be covered, with these we are content." This will be readily understood by a mere glance at their private and public occupations. What is the life of a sister of St. Joseph's community? It is a series of toils and sacrifices; it is a life of prayer and seclusion, and meditation upon heavenly things; it is a continual service of the neighbor, and mostly under circumstances the most repugnant to self love, and all this with no other temporal compensation than what is barely sufficient for a scanty maintenance. Look into the numerous houses of which they have the direction in the United States; go into the asylums where the children of misfortune have been rescued from the frowns of a pitiless world, and are clothed and fed and educated under the care of sisters who have voluntarily become their second mothers: go into the poor schools where the sister is laboring from morning till night, to impress the lessons of useful knowledge upon minds, which if left uncultivated would become the victims of ignorance and crime: go into the hospital or infirmary, where the fever is raging, and pestilence is doing its rapid and deadly work on every side; see the sister hastening in all directions to the aid and consolation of the sick and dying; contemplate the life of drudgery and self-sacrifice which she voluntarily pursues for the service of her neighbor; see her, at last, sinking a martyr of charity under her incessant and heroic toils, and expiring with a heavenly smile upon her countenance; and you will understand that St. Joseph's community possess no riches, either corporately or individually. Their riches are "to spend and be spent" for the glory of God and the welfare of their fellow beings; theirs are "the unspeakable riches of Christ," which can be obtained and enjoyed only in as much as earthly things are renounced and "accounted as filth" for his sake. Your ob'd't serv't,

PHILALETHES.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Important Intelligence.*—The long expected documents regarding the acts of the sixth provincial council of Baltimore, were received in this city a few days since, confirming the proceedings of the council with a few modifications, and granting the petitions relative to the appointment of bishops and other matters. The bulls for the appointment of the new bishops have also been received. We subjoin the principal items of information, with some of the more important documents.

The see of Hartford, Con. has been transferred to Providence, R. I. The diocess of New York has been subdivided, and two new diocesses formed from it, the episcopal sees of which are Albany and Buffalo. The Rt. Rev. John M'Closkey, late coadjutor of the bishop of New York, has been appointed to Albany, and the Very Rev. John Timon, visiter of the congregation of the missions in the United States, to the see of Buffalo. Cleveland, in the diocess of Cincinnati, has also been erected into an episcopal see, of which the Rev. Amedeus Rappe, pastor of Toledo, Ohio, has been appointed the incumbent. The vicariate apostolic of Texas has become a diocess, of which Galveston is the episcopal see. The Rt. Rev. Celestine de la Hailandiere having resigned the bishopric of Vincennes, the Rt. Rev. John Bazin, of Mobile, has been appointed his successor. The following documents will exhibit other matters of interest discussed in the sixth provincial council, and the answers which have been received from the holy see.

Decree of the Sacred Congregation de Propaganda Fide, at a general meeting held January 25, 1847.

The acts and decrees of the sixth provincial council of Baltimore, held in May, 1846, hav-

ing been sent to this sacred congregation, together with a letter of the Most Rev. Samuel Eccleston, archbishop of Baltimore, and the Rt. Rev. bishops, addressed to his holiness of happy memory Gregory XVI, praying for confirmation of the same; and these matters having been maturely considered by the sacred congregation, and moreover that the honor of religion would be maintained and greatly promoted, the salvation of souls consulted, and increased respect acquired for the bishops, and inferior clergy of the United States, both secular and regular, by the celebration of the council, the number of bishops that attended it, and the importance of the questions that were discussed; their Eminences at a general meeting of the Congregation de Propaganda Fide, held the 25th of January, 1847, on motion of his eminence Cardinal James Philip Fransoni, prefect of the sacred congregation, approved these decrees in the most flattering terms, and were of opinion that our holy Father the Pope should be requested to confirm them by his apostolic authority. The resolution of the sacred congregation was submitted by his eminence Cardinal Brunelli, archbishop of Thessalonica, and secretary of the congregation, in an audience obtained on the 7th of February, 1847; and our holy Father Pius IX, by Divine Providence Pope, graciously acceded to the request, and directed that the aforesaid decrees, invested with the apostolic sanction, be observed in the diocesses of the United States.

Given at Rome, July 2, 1847.

Signed,

P. J. Card. Fransonius, *Præf.*

J. B. Palma, *S. Congreg. Officialis.*

Letter of Cardinal Fransoni to the Most Rev. Archbishop of Baltimore.

Most Rev. Sir—The acts and decrees of the sixth provincial council held last year by yourself and the suffragan prelates, were duly received by the sacred congregation, but for various reasons, the principal of which was the importance of the questions discussed in the council, the answer of the congregation has been deferred to this late date. Most gratifying indeed have been the evidences of submission to the holy see of Peter, and of zeal for promoting the salvation of souls and the glory of God, furnished by the acts of this council. You have acted, however, in a manner becoming the dignity of your episcopal character, in manifesting so much zeal for ecclesiastical discipline, and so great a regard for the apostolic see. It is not surprising that after the erection of new diocesses, the enactment of decrees, and other proceedings of former councils, religion should have obtained such an increase in the United States, the solicitude of the clergy should have shone forth so conspicuous, and religious institutions, both male and female, should have become so flourishing. To derive still more abundant fruit from the labors which you so indefatigably sustain, in conjunction with the beloved members of the secular and regular clergy, the fathers of the council very wisely determined to invoke, in a special manner, the most powerful aid and protection of the holy mother of God, and our holy Father Pius IX most willingly confirmed the wishes of the council that has selected the *Blessed Virgin, conceived without original stain*, as the patroness of the church in the United States of America. You will receive herewith the decree relative to this matter, approved by the sovereign pontiff.

The sacred congregation considered with due attention the petition, that bishops be hereafter permitted at their consecration to take the oath according to the formula submitted by the council, and our holy Father graciously approved this formula, and directed it to be used in future by the bishops appointed for the American church.

From the accompanying letters of our holy Father you will perceive that he has authorised the erection of the episcopal sees requested by the council, and judged those worthy of the honor whose names were submitted.

The sacred congregation highly commend the solicitude manifested by the Fathers of the council in reference to the qualifications which they should possess who are raised to the episcopal dignity: for there can be no doubt that the faithful are led to the practice of piety when they behold in their pastors the virtues belonging to their high station. But among the qualifications of a bishop, is certainly to be reckoned a knowledge of the language in use among those over whom he presides. Wherefore, as large numbers of Germans annually migrate to the United States where they permanently settle, you will carefully provide that bishops, to be appointed for these diocesses whose population is German, be well acquainted with their language. Those

diocesses should also be provided with priests who speak the German language, that they may announce with fruit the word of God, and administer in a worthy and profitable manner the sacrament of penance.

Among the decrees of the council is one which relates to the announcements preliminary to the celebration of marriage. The fathers have very justly and laudably desired the introduction of this regulation, which the church has so often recommended to the vigilance of her bishops; as it is a most effectual antidote against the evils which result from marriages, contracted either too precipitately or under some existing impediment. For it is certain that the object of this discipline was to renounce the occasions of scandal, and the more securely to provide for the observance and sanctity of the laws enacted by the church in relation to marriage. Wherefore as this publication of the bans is to be used as a precaution and a measure of prudence, there seems to be no sufficient reason for omitting it, even in cases of mixed marriages, which, however, should be celebrated without any religious rite.

This is what we had to signify to you and to the bishops associated with you at the council, in the name of the sacred congregation. We take this occasion also to notice with commendation that distinguished zeal which you, in a special manner, have displayed, and to which are so eminently due the celebration of the councils of Baltimore and the faithful observance of the canons in their proceedings. May the Almighty long preserve your Grace in health and happiness.

Rome, July 3, 1847.

Signed,

J. Ph. Fransonius, *Præf.*

J. B. Palma, *S. Congreg. Officialis.*

Decree of the Sacred Congregation de Propaganda Fide, January 25th, 1847.

The archbishop of Baltimore and his suffragans in the sixth provincial council, held in the month of May, 1846, having earnestly solicited that their selection of the "B. V. M., conceived without original stain," as the patroness of the United States of North America, be approved by the holy see; without, however, imposing on the faithful the obligation of hearing mass or abstaining from servile works on the festival of the conception; and moreover that this solemnity, should it not fall on a Sunday, be transferred to the Sunday immediately following, with the privilege of celebrating both private and solemn masses of the festival thus transferred, and also vespers of the same festival; their Eminences, at a general meeting of the Congregation de Propaganda Fide, held the 25th of January, 1847, on motion of his Eminence Cardinal James Philip Fransoni, prefect of the sacred congregation, were of opinion that our holy father the Pope should be requested to accede to the pious wishes of the council.

This resolution of the sacred congregation was submitted by his Eminence Cardinal Brunelli, archbishop of Thessalonica and secretary of the congregation, in an audience obtained on the 7th of February, 1847; and his holiness Pius IX graciously approved the resolution, the decree of Pope Urban VIII, and all decrees whatsoever notwithstanding.

Signed, &c.

Form of the Episcopal Oath.

I, *N.*, appointed to the church of *N.*, will from this time forth obey the blessed Apostle Peter, and the holy Roman church, and our most holy father, Pope *N.* and his canonical successors. I will aid them, with due regard to my station, in maintaining, and defending the Roman supremacy. I will endeavor to uphold, to vindicate, and to promote the rights, honors, privileges, and authority of the holy Roman church, of the pope and his successors aforesaid. I will most zealously observe, and cause to be observed by others, the rules of the holy fathers, and all apostolic decrees, ordinances or regulations, and commands. I will attend a council, when summoned, unless prevented by some canonical reason. I will, every ten years, visit the holy see in person, and give an account to our most holy father *N.*, and his aforesaid successors, of my pastorship, and of all things appertaining in any way to the state of my church, to the discipline of the clergy and people, and to the salvation of the souls committed to my care, and I will humbly receive the apostolic commands, and with the utmost diligence put them in execution. Should I be prevented by some legitimate cause from doing this myself, I will appoint a substitute from the clergy of my diocess, or name some other secular or regular priest, of acknowledged virtue, who will be fully informed on all the above mentioned points. The possession, however, &c., *as in the Roman Pontifical.*

Letter of the Sovereign Pontiff,
PIUS P. P. IX.

Venerable Brothers—Health and apostolical benediction. The letters which you addressed from Baltimore to our predecessor Gregory XVI of happy memory, accompanying the acts and decrees of the sixth provincial council, held in that city in the month of May, 1846, which you submitted for approbation and approval, reached us not long after that pontiff had been called to receive the reward of his virtues, and we, though unworthy, had been promoted to the chair of the blessed Peter. It was our wish to answer you without delay, but we thought it better to wait, as is customary, until the proceedings of the above mentioned council were referred to our venerable brethren, the cardinals of the Congregation de Propaganda Fide, for their careful examination, and we had heard their report upon the same.

Now, however, that this has been done, and all those things relating to the establishment of new episcopal sees in your province, and the election and institution of bishops, have been attended to, we have thought proper to address you this letter as the expression of our sentiments. We are greatly rejoiced at the cheering testimony you have sent us of the very great and rapid increase of the Catholic religion in the United States. We warmly congratulate you on your virtue and labors, and on the singular zeal with which you are animated for the propagation of religion, and the enlargement of that portion of the Lord's vineyard entrusted to your care and pastoral solicitude. We hope also that the future, with the help of your eminent exertions, will produce still more abundant fruits. We freely promise you that nothing will be omitted on our part, that can aid you, or be useful to the cause of the church over which you preside.

In the mean time while we make known, through our venerable brethren, the cardinals of the holy Roman church, our friendly sentiments towards you, we cordially impart to you our apostolic benediction.

Given at Rome, at St. Mary Major's, the thirteenth day of June, 1847, in the first year of our pontificate. Pius P. P. IX.

To our venerable brothers SAMUEL, Archbishop of Baltimore, and his suffragans.

Taking the Veil.—On the 27th July, at the Convent of the Visitation, Frederick, Md., Miss Rebecca Osburn received the white veil from the hands of the Most Rev. Archbishop. Her name in religion is Sister Mary Margaret.

Profession.—On the 14th of August, sister Mary Alphonsa (Conolly) was admitted to the three vows of religion, in the Convent of the Visitation, Baltimore. The Most Rev. Archbishop presided and preached on the occasion.

Ordination.—August the 17th, the Most Rev. Archbishop held an ordination at Georgetown College, at which Messrs. James Tehan, Alphonsus Charlier, Anthony Vandenheuvell, and John DeWolfe, received the holy tonsure, and immediately after, the four minor orders, which were also conferred upon Mr. James Clarke. The last named gentleman and Mr. Joseph M. Finotti were on the same occasion ordained subdeacons: on the following day, deacons: and on the 19th they were promoted to the holy order of priesthood.

Spiritual Retreat.—A retreat will take place this month at Ellicott's Mills, beginning on the 12th inst., at 5 P. M., and terminating on the following Sunday. Rev. Mr. Donelan will preach during the retreat.

DISINTERESTED LIBERALITY.—The soldiers of company K, 4th reg. U. S. artillery, stationed at Camargo, under command of Capt. F. E. Hunt, have voted their share of the prize money, accruing from the seizure of spirituous liquors brought to that place, to be distributed equally between the male and female orphan asylums of Baltimore. The sum thus remitted amounts to $75.

Fathers McElroy and Rey and Mr. McCalla.—The following extracts from the Union and Pennsylvanian, will be sufficient to present in their proper light the facts and the parties mentioned therein.

FROM THE UNION.

The singular correspondence quoted in the following article from Saturday's "Pennsylvanian," between Mr. Peter A. Brown and Mr. McCalla, it appears, was first published in the Philadelphia Sun, (a leading paper of the party known as the "Native American" party,) as long ago as the 21st of June last. Of this "Native American" party, we understand, Mr. Peter A. Brown is a member. The charge that the President had, in a conversation with Mr. McCalla, declared that he had appointed two Catholic priests "chaplains, nominally, that they might become spies," was so absurd and improbable a story, that, though more than a month elapsed after its first appearance in the "Sun," it does not seem to have attracted

public attention until its recent republication in the "National Intelligencer." It certainly did not attract much of our attention. We perceive it is now going the rounds of many other papers. We forbear to remark upon the *motive* or *object* of the parties between whom this correspondence passed. It is scarcely necessary for us to say, as we are authorised to do, that the President never conceived such an idea—much less could he have conveyed such a one in conversation with Mr. McCalla—as is attributed to him by that person.

It is proper to state, also, that neither at the time the Revs. Mr. McElroy and Mr. Rey went to the army, nor at any prior or subsequent period, was there any conference or communication with them by any member of the administration, nor between the President and the cabinet or any member of it, nor any thing in any communication with *Gen. Taylor*, to whose headquarters they went, which sanctioned, in the remotest or slightest manner, the idea that they were expected to act as "spies."

FROM THE PENNSYLVANIAN.

The "Rev. Mr. McCalla" is known as a somewhat sanguineous clergyman—a person as fond of battle as of books—in a word, a sort of bigoted knight-errant, always on some hair-brained enterprise intent. The New York Commercial, with a great deal of archness, says he "bears a name not unknown to the citizens generally, or now heard for the first time." A very questionable construction might be placed upon terms so equivocal.

Of the two Catholic clergymen sent by the President to Mexico, one (Mr. Rey) sacrificed his life to his God and his country; the other (Mr. McElroy) has recently returned to his home. Mr. McElroy is a patient and exemplary person, and will no doubt take an early opportunity to defend himself against the aspersions of his slanderers.

In the mean while we beg to say that the whole accusation, as quoted from the National Intelligencer, is a fabrication manufactured out of the whole cloth. It has not even a suspicion on which to rely. Upon the *highest and the best authority*, we pronounce it unfounded and untrue. The President is too cautious to make a confidant of a leaky and erratic clergyman like Mr. McCalla, and he has too high a sense of his own duties, and appreciates too keenly the rights and feelings of others, to indulge a design so base and degrading as that alluded to in Mr. McCalla's letter, and by him alleged to be entertained by the executive in regard to the Catholic chaplains.

It is the province of the chief magistrate of this great country to submit to abuse without the opportunity to reply. But, in the present instance, the charge is one that demands the answer we have given to it, if only as an act of justice to the intrepid men who accepted the appointment conferred upon them by the President, and discharged its duties in so noble and Christian a spirit.

Diocess of Philadelphia.—The Mansion House Hotel, Third street, Philadelphia, has been recently purchased by the Jesuits for the purpose of establishing a college in the city of the burnt churches.—*Pittsburg Cath.*

Diocess of New York.—*Dedication of the New Church.*—The church of the Rev. Father Jesuits was dedicated last Saturday, being the feast of St. Ignatius. The Rt. Rev. Bishop Hughes not having returned to the city as he had expected, the service was performed by the Rt. Rev. Coadjutor. The Rt. Rev. Bishop of Chicago assisted at the ceremony, as well as a number of clergy of the diocess. Bishop McCloskey was assisted in the pontifical mass by the Rev. Mr. Starrs of St. Mary's church, as assistant priest, the Rev. Father Tappert, C. SS. R. as deacon, and the Rev. Father Rumpler, superior of the Redemptorists in New York, as subdeacon. The Rev. Mr. Bacon was master of ceremonies.

After the Gospel a discourse was pronounced by the Rev. Father Ryder, S. J., president of Worcester College.—*Freeman's Journal.*

Confirmation.—The Right Rev. Bishop McCloskey administered the sacrament of confirmation on the festival of the Assumption to about one hundred and sixty persons in Transfiguration church, Chambers st.—*Ibid.*

☞ Several of the Jesuits from St. John's College, Fordham, have been ordered to Canada to afford consolation and assistance to the sick emigrants. It is thus, after attending the laborious duties of a college during the year, that these calumniated men spend their recreation. Their only relaxation—a change of labor from the students' desk to the poor pallet of the fever-stricken stranger.—*Pittsb. Cath.*

Diocess of Vincennes.—*New church.*—We are informed on good authority, that the corner stone of a new Catholic church will be laid at Troy, Ia., on the 28th of the present month, (August).—*Cath. Advocate.*

Diocess of Louisville.—*Episcopal Visi-*

tation.—Rt. Rev. Dr. Miles.—We have been furnished with the following account of the recent visitation of Bishop Miles to several congregations in this diocess. On the 20th of June he visited the church of Fairfield, and administered confirmation to twelve persons, and on the 22d that of Taylorsville, Spencer county, where he confirmed twenty persons, of whom two were converts to our holy faith. On the 24th he gave confirmation in the chapel of Nazareth to eleven persons, five of whom were converts. On the 25th he administered confirmation to twenty-two persons, students of St. Joseph's College, of whom one was a convert. On the 27th, at the church of Loretto, he confirmed eight persons, and on the same day at Holy Cross, seventy-two persons. On the 29th he confirmed thirteen persons at St. Vincent's. He was at Gethsemani on the 4th of July (Sunday) and there gave confirmation to eleven persons, two of them converts, and on the same day he went to New Haven, and there confirmed ninety persons, four of them converts. On the 11th of July, at the church of St. Rose, he confirmed ninety-five persons, one of them a convert. On the 14th he visited the station held at the house of Mr. E. Gates, in the congregation of St. Joseph, and confirmed thirty-one persons, of whom eighteen made their first communion on the same day; three of these were converts.

On the morning of the 12th Aug. the Right Rev. prelate with the usual ceremonies blessed and laid the corner stone of a new church at St. Magdalen's convent, near St. Rose. The building will be Gothic, and no doubt when completed will be quite an ornament to Washington county. The number of those confirmed by Bishop Miles in these visits was 385, of whom 19 were converts.—*Ib.*

Diocess of Charleston.—*Ordination.*—On the 11th of July the Bishop of Charleston raised Messrs. Shanahan and Croghan to the priesthood. He left Charleston on the 1st of August by the way of Wilmington and Baltimore. He expects to be absent about three months.—*Catholic Miscellany.*

Roman Catholic Relics in Georgia.—We are indebted to the politeness of Mr. W. B. Johnston, of Macon, Georgia, for the ability to introduce to the acquaintance of our readers two relics of the olden time, when Ponce de Leon sought the fountain of youth in the garden of Florida, or Hernando de Soto toiled after the Eldorado of the west, in the same fatal direction. These relics are two silver crucifixes, a little exceeding eight inches by seven, of rather rude or plain workmanship, with a few circular devices, furnished with rings, and evidently intended as ornaments for the neck. On one of them there are rude figures of an owl and of the head and neck of a horse, seemingly scratched with the point of a knife or other sharp instrument; and having also several letters, contained within the rim or border of the central device, several of which we have not succeeded in satisfactorily deciphering. Some of these letters are clearly numerals, but of a nature and age with which we are not familiar. On the envelope in which they were sent us is endorsed the following, in a great measure, conjectural solution of the hieroglyphics: "Jesus Christus Noster Redemptor, 1615." The name "De Soto" is also endorsed on the envelope, as an intimation, by the writer, that these relics must have been left with the Indians by some Roman Catholic priest, or priests, who accompanied Hernando de Soto in his renowned and ultimately disastrous conquest and exploration of Florida, under which title was then included several of our southern and gulf states. They were taken from a small Indian mound in Murray county, Georgia, near Coosawallee Old Town. The letters seem to us to be as follows, viz. IYNDCIRU. The second letter may possibly be a V, or even an ornament or device, its shape being that of a wine-glass or chalice—the shank being below the level of the other letters, and resting on a crescent-shaped saucer. The date given above is certainly wrong, if the relics be connected with the era of De Soto. That chivalrous adventurer set sail from Havana, on his celebrated expedition, May 12th, 1539. On the 25th of the same month (Whitsunday) he arrived at and named the Bay of Espiritu Santo, and on the 31st landed a detachment of three hundred soldiers and took possession of the country in the name of Charles V. On the 3d May, 1540, he stretched his way northwest, and traversed the Apalachian or Alleghany range of mountains, running through the northern part of Georgia, and thence went onward to the Mississippi. We invite our readers generally and antiquarians especially, to call and inspect these curious remains of the past, and, if possible aid in solving the enigma of their inscription, and fixing their chronology.—*Charleston Courier.*

A correspondent in Marietta, Cobb county, Georgia, informs us that a Frenchman has been lecturing in that part of the county against Catholics, his theme—the customary slanders regarding the faith and morals of our church. His name is Delauney, and he stated amongst other things, that he was ordained priest by Rt. Rev. Bishop Purcell of Cincinnati, but the Lord had opened his eyes and he became a Presbyterian, &c., &c., &c. This vagabond lectured last year in the Melodeon, and, if we do not greatly mistake, in one of the Episcopalian meeting houses, retailing in broken English the usual slang and nonsense so characteristic of the itinerant anti-popery lecturer. He then stated that he had been ordained in Paris, but the truth is, that he was never ordained. He appears to be very persevering in his labors and will, no doubt, be able to retire shortly with a handsome income. A foreign anti-popery lecturer understands most vitally how to bleed the evangelicals.—*Cath. Tel.*

Diocess of Chicago.—*Ordination.*—The bishop of Chicago officiated pontifically in the cathedral on Thursday, the 24th of June, and conferred the minor orders and subdeaconship on Mr. Thomas Kennedy. On the 24th the same gentleman received the holy order of deaconship; and on Saturday, the 26th, he was raised to the dignity of the priesthood.

A meeting of the Roman Catholics of Mt. Carmel and vicinity, was held at the house of John Brifogle, on Saturday, Aug. 4, for the purpose of taking measures to build a house of worship in said place—*St. Louis News Let.*

Diocess of Milwaukie.—On Sunday the 25th of July, the feast of St. James the apostle, the Rt. Rev. Bishop Henni, at early mass, gave the tonsure to Messrs. Peter J. Fander, Thomas Kelly and John Corray. Minor orders were received by Philip Rickert and P. J. Fander. Mr. James Colton was ordained subdeacon and the Rev. James McFall, deacon; all of the diocesan seminary of St. Francis de Sales.—*Catholic Telegraph.*

Milwaukie, July 9, 1847.

Mr. Editor: Sir—You will rejoice to learn that both the clergy of the diocess and the laity of this city, have been blessed with the graces of two spiritual retreats conducted by the Very Rev. Father Timon.—*N. Y. Freeman's Journal.*

On Sunday, the 11th inst., says the Wisconsin Argus, a neat brick Catholic church was dedicated at Hazel Green, by the Rev. Samuel Mazzuchelli, the devoted and pious founder of the Catholic Institution at Sinsinawa Mound.

Diocess of Cincinnati.—*Schools!*—We rejoice very much to hear that the various Catholic educational institutions of this diocess will commence their next session with the brightest prospects. Already have the applications for admission exceeded those of any former year, and even the new establishments will receive a large share of patronage.

Amongst the schools for young ladies are those of the *Sisters of Charity*, whose day-school has been always frequented by a large number of pupils. The Sisters of "Notre Dame" on Sixth street, are now so well known and esteemed, that no word of recommendation is necessary. They will commence the academic year with a crowded house. Another establishment of the same ladies in Toledo is highly prized by the citizens of that place.

In Brown county, near Fayetteville, the ladies of the Ursuline order, have erected a magnificent house capable of accommodating a very large number of pupils. The retired situation, in the midst of a healthy country, settled by a Catholic population, and above all, the character of the ladies, will make this institution a favorite with parents. We hear that its first session will commence next month, and that nearly thirty young ladies of Cincinnati alone have already applied for admission.

The Sisters of the Dominican convent in Somerset, Ohio, have been long and favorably known to parents and guardians in the interior of the state. The young ladies who have been educated in this institution have invariably rendered the highest testimony in favor of their system. We hope to hear of a large increase in the number of their pupils.

To these we have now the pleasure of adding another institution, which, when known to our citizens, will be well patronised. We allude to the Ursuline Nuns, formerly of Charleston, South Carolina, and now of Covington, Kentucky, in the diocess of Cincinnati. The general respect entertained for the institution of these ladies in Charleston, and the high character which their school invariably maintained, make us feel certain that it will soon rank amongst the most prosperous of our Catholic establishments. They have taken possession of what is called the "Montgomery Mansion" in Covington, a large building finely

situated, with grounds attached and in every respect well designed for a boarding and day school.

To all the teachers in these various institutions, as well as to others which we may have forgotten to notice, we wish abundant labor and great success.—*Catholic Telegraph.*

Laying of Corner Stone.—The corner stone of St. Michael's church was laid last Sunday afternoon according to the rites prescribed in the Roman pontifical, by Right Rev. Bishop Purcell.—*Ib.*

The Catholic Telegraph announces the laying a corner stone for a new Catholic church at Minster, Mercer county, Ohio, on July 9th. The edifice was to be of brick, 120 feet long by 60 wide.

Odd Fellows.—"The *Providential* Council of Roman Catholic bishops at Baltimore, have forbidden communicants of their faith from joining the Odd Fellows under penalty of excommunication."—*Enquirer.*

The Enquirer means the *Provincial* Council. The statement is incorrect. The question of Odd Fellowship was not discussed at the Council. It is well known that no Roman Catholic can be a member of a secret society and at the same time be in communion with the church. There is, however, no excommunication. When any one chooses to turn from the church and enter the lodge, it is considered a resignation of his membership, and we part with him in sorrow, but without anger. The instances are, however, exceedingly rare. Notwithstanding all this, when the late anti-masonic excitement was at its highest, the Roman Catholic vote was almost unanimous against it, not through regard for secret societies, but because the laws recognised the right of the citizens to establish such societies, and moreover, if one class of men could be put down by political agitation so may another—so may the Catholics. We are in favor of the *widest* freedom consistent with social order.—*Catholic Telegraph.*

FOREIGN.

ITALY.—*Rome.*—Letters from Rome, published in the daily papers, bring us accounts of a most frightful plot which has recently been discovered in that city, and which threatened nothing less than an Austrian reaction, to be brought about by massacre and assassination. We wait for further and more exact details before we comment at length upon this strange intelligence. A few days must throw a great light on the hidden designs and intentions of the conspirators. Austria, there seems no doubt, was bent upon repeating, in the states of the church, the bloody game which with such infamy and such success she played recently in Galicia. The murderers of Vienna having slept off the fumes of their sanguinary debauch in Austrian Poland, wake up fevered and athirst for a new draught out of the same cup of horrors. In the very midst of public rejoicing—so says the story—the mob were to have been massacred by the soldiers, who were to be the instruments of reaction against the pope. The very day this wickedness was to have been perpetrated, Austrian troops crossed the frontier, and insolently lodged themselves in Ferrara, thus proving the complicity of their masters in the villainy which heaven happily has frustrated. Can it be true that Cardinal Lambruschini has had a part in this nefarious business? We cannot believe it without proof, which at present is altogether wanting, against him, as also against the Jesuits, who, by the very statements which pretend to inculpate them, are obviously quite unconnected with the affair. The old foreign secretary, the cautious fathers of the Gesú are objects of popular political dislike, and are therefore dragged into every unpopular device that happens for the moment to fire the brains of the rabble. We shall know more about these things next week.—*Tablet.*

The evening edition of the *Tablet* furnishes the following abstract which puts the matter of the conspiracy in a new light.

"The *Ami de la Religion*, in a letter from a correspondent of its own at Rome, gives a much more moderate account of the state of things at Rome. It states that the Cardinal Lambruschini, so far from being mixed up in the affair, was peacefully taking possession of his new seat at Civita Vecchia, amidst the rejoicings of the illuminated city and the benedictions of the poor, to whom he caused to be distributed abundant alms of bread, beds, and clothing. It states that the Cardinal Ferretti absolutely refused to have the horses taken out of his carriage, declaring that if they attempted it he would get out and walk."

THE *Univers* says that Cardinal Gizzi will retain the foreign portfolio, and Cardinal Feretti will receive that of the interior. It is stated in letters from Florence, that England

and France have announced their purpose of supporting the pope and the other liberal states in their constitutional reforms.—*Ibid.*

ENGLAND.—The Rt. Rev. Dr. Wisemen, and the Rt. Rev. Dr. Sharpless, of Liverpool, have proceeded to the court of Rome on business of importance to their church.

A new Roman Catholic journal is to be immediately issued under the editorship of William B. MacCabe, Esq., author of the Catholic History of England.

IRELAND.—*Eviction of Four Hundred Persons by the Earl of Cork.*—The following account of this cruel affair is taken from the leading article of the *Morning Chronicle* of Wednesday:—"Our Irish correspondence contains an account of one of the most shocking cases of wholesale ejectment of tenantry that we have ever had the pain of recording. The scene of this outrage upon humanity was near Charleville, in the county of Cork. On the 13th of July, according to the statement, and in the village called 'Glen,' on the estate of the earl of Cork, ejectments were executed by the sub-sheriff of Cork, aided by the military and police force, on forty-eight tenants. Their houses or cabins were thrown down, and the forty-eight families, numbering about four hundred human beings, were turned out upon the high roads. Of these it is alleged that more than one hundred were suffering from fever. They were obliged to take refuge in a neighboring churchyard. The churchyard of Ballysally, we are told, contains many flat tombstones and grass-covered graves; and amongst those graves the ejected families slept for four consecutive nights, huddled together. The details of their misery are truly heart-rending. One poor woman was taken off her bed four days after her confinement, and placed by the side of the ditch with her infant, both in a state of helpless exhaustion. Another woman had a family of seven, all suffering from fever. In a third family there were ten persons in fever at the time of the ejectment. By degrees these miserable people found shelter, some in neighboring houses not yet thrown down, others in temporary huts erected against the churchyard wall. We have not time or room at present to comment upon these sickening details. The feeling which they inspire is, that the proper place for those who perpetrate such acts is the bar of a court of criminal justice. We shall look for particular information respecting the administration of poor-relief in the district where these ejectments have taken place. In such districts, at all events, there must be no shrinking from the collection of rates, whatever be the effect upon the landlords. But the duty of the government, in this respect, is a subject to which we shall speedily call the attention of our readers."—*Tablet.*

"*Father Matthew.*—A committee has been lately formed in London consisting of his grace the duke of Norfolk, duke of Leinster, earl of Arundel and Surry, marquis of Sligo, marquis of Landsdowne, earl of Stanhope, earl of Wicklow, earl of Fitzwilliam, Lord John Russell, Lord Morpeth, Lord Monteagle, &c. &c. &c., for the purpose of creating a fund sufficient to purchase an annuity of eight hundred a year for this public benefactor, to enable him to continue his unceasing exertions and most useful labors for the welfare of millions. Her most gracious majesty the queen, anxious to aid in the accomplishment of so desirable an object, has been pleased to grant the sum of three hundred pounds per annum towards this praiseworthy object. With such an example of munificence before those who are anxious and able to promote so desirable an object, we trust that the labors of the noblemen and gentlemen who form the committee will be speedily brought to a close in the realization of the contemplated fund."

FRANCE.—*Ordination.*—The ordination of last Trinity was one of the most numerous, if not the most numerous held in Paris, since the revolution. There were forty-four tonsured; thirty-seven received the four minor orders, sixty-nine subdeacons, forty-one deacons and forty-four priests. The ceremony took place in the church of St. Sulpice, the archbishop of Paris officiating.

On the same day the bishop of Langres conferred orders on twenty-eight of the Alumni of the French Foreign Missions' Seminary of the Holy Ghost. Of these, twelve were ordained priests; whole number in Paris on that day two hundred and sixty-three. What a reparation of the "Scandalous mysteries of Paris" is this mystery of grace, this sublime consecration of so many noble youths to imitate the charity of the Son of God, to rival the zeal and the devotedness of the Apostles!"

AT twelve o'clock on Wednesday, the ceremony of presenting cardinals' hats to the archbishops of Cambrai and Bourges, who were recently raised to that dignity, took place

at the Tuilleries. At eleven o'clock one of the royal carriages was sent to the residence of Monsignor Randi, the pope's ablegate, to convey him and the two cardinals to the Tuilleries. Five more royal carriages followed, which were occupied by Gen. Gourgand, one of the king's aid-de-camp, and other officers, together with several dignitaries of the church. The cardinals and their suite were introduced to the king on their arrival at the Tuilleries. After the royal audience the prelates were presented to the queen, Madame Adelaide, the princes and princesses. At five o'clock the court returned to Neuilly.

The actual number of petitions in favor of free education now amounts to one hundred and eleven thousand and seventy-one.—*Circular of the Comité.*

SWITZERLAND.—The tyrannous majority in the Helvetic Diet have resolved on the dissolution of the Sunderbund, the Catholic league, the defensive union of the seven cantons against the aggressions of the others. Twelve cantons and two half cantons voted the following resolutions:—"1. The alliance of the seven cantons of Lucerne, Uri, Schwytz, Unterwalden, Zug, Friburg and Valais, is incompatible with the essential dispositions of the compact of the 7th of August, 1815, and is declared to be dissolved." "2. The abovementioned cantons are to be held responsible for the execution of this decree." "3. The Diet reserves to itself, should circumstances require, to adopt ulterior measures to enforce obedience to its decree." Seven states and a half voted for the enforcement of the decree by force of arms, to wit, Berne, Soleure, Argau, Thurgau, Vaud, Geneva, and Basle country. Berne alone for its immediate enforcement. Three and a half would refer the matter to their Grand Council; Zurich, Glavis, Schaffhausen, and Appenzel exterior. St. Gall and the Grisons wait events.

The delegates of the Catholic states have insisted on the enrolment of the following protest:

"The resolutions adopted at the conferences, held by the representatives of the undermentioned states of Lucerne, Uri, Schwytz, Unterwalden, Zug, Friburg, and Valais, are but one of the means of realising the assistance which art. 4 of the federal compact prescribes to the states. Unheard-of events rendered them necessary, and have imposed on the states the duty to come to an understanding respecting the execution of the clauses of the compact, for the sake of protecting each other against new attacks, directed against their territory and rights of sovereignty. Those resolutions, which constitute a defensive association, were inspired by a necessity to provide for their self-preservation, founded on the 4th article of the federal compact, and authorised by the 6th. The undersigned deputies had a right to expect that, in order to allay the apprehensions entertained by the states represented at those conferences—apprehensions which continue to be justified by the present situation of the confederation—the Diet would have hastened to give them sufficient guarantees to prove that it recognised and would protect their rights of sovereignty and their religious interests. Instead of making any advance to them, twelve states and two half states decreed the dissolution of our association, and held the seven states responsible for the observance of that decree. The undersigned deputies, acting in the name of their states, consider themselves justified in contesting to a majority of the confederated states all right whatsoever to adopt such a decision, and regarding it as a fresh attack against their federal rights, guaranteed by the federal compact of 1815, and against their rights of sovereignty, recently confirmed by the confederation, they consequently do not respect that decision as valid; and referring to the declaration, made on the 31st of August, 1846, conscious of the sentiment of liberty and of the independence acquired by the blood of their ancestors, protected hitherto by divine assistance, they solemnly protest against the decree of the Diet. To that protest they add the solemn declaration that the states will demonstrate in future that they have no other object in view than the faithful observance of the compact in all its dispositions, as well as the oath they have taken in virtue of that compact."

The *Basle Gazette* of the 23d July announces that eighteen battalions of the landstrum were being organised at Lucerne.

The Diet has decided that any officer accepting service under the Sunderbund, that is, holding a commission from any authority in the states of the Catholic league is thereby disqualified for holding a commission in the federal army. The twelve cantons and two halves voted on this point in favor of the exclusion.

Lower Canada.—We learn from the Montreal papers that the Very Rev. Dr. Hudon, V. G., has died of ship fever, and that the Right Rev. Bishop Bourget lies dangerously ill of the same disease, which both have caught while attending poor immigrants at the fever-sheds.—*Catholic Observer.*

To Correspondents.—*Protestant Mission at Jerusalem* has been received. Also a poetical contribution on the subject of the crucifixion, which being anonymous, we are compelled to decline publishing.

OBITUARY.

Died at Georgetown College, D. C., on the 29th of July last, the Rev. F. X. King, in the 26th year of his age. The Rev. Mr. King was born in the county of Lowth, Ireland, whence he emigrated for America at a very tender age. He entered St. Mary's Seminary, towards the close of the year 1839, and remained there, a model of docility and piety, until the period of his ordination, which took place the 11th of April last. After receiving the holy order of priesthood he was entrusted with the pastoral care of the Catholics of Montgomery county, Md., and though but a few months among his new flock, had endeared all hearts to him by his gentle manners, his untiring zeal and fervent piety. While on a short visit to Georgetown College he was taken ill, and after two days sickness, died a most edifying death. In his sudden and premature demise the archdiocess of Baltimore has to regret the loss of a promising, exemplary and zealous priest. Requiescat in pace.

Died on the 15th July last, at her residence in Prince George's county, Md., Mrs. Ann E., consort of Charles Hill, Esq. The death of this excellent and accomplished lady, while it will create a great void in that social circle of which she was an ornament and a model, is still more to be lamented on account of her pious and hospitable regard for the ministers of our holy religion. Under her bountiful roof, the weary missionary of our faith was always sure of a gracious welcome and generous hospitality. Blessed with abundance of this world's stores, surrounded by all those dangerous fascinations which wealth and fashion draw after them, this estimable lady was not misled by their delusions, but was mindful of the humblest of her species, and had ever a kind word and active sympathy for the sorrows and wants of others. But it was for her domestic virtues that this excellent lady was most to be admired. Her bearing as a mother and a wife, were themes of general admiration. To her excellent husband the loss of her companionship is irreparable, while to her good mother she has bequeathed the memory of a daughter always dutiful and affectionate, and to her immediate kindred, the recollection of the love and kindness she always manifested for them. Though cut off in the bloom of life and in the midst of the superabundance of this world's goods, we sincerely trust, that she has only exchanged its fleeting pleasures for that unalloyed bliss that awaits the just in another and a better world. May she rest in peace.

Died in Harrisburg, on Tuesday the 10th August, Sister Maria Imanuela Breitenbach, a native of Wurtzburg, Bavaria, aged 23 years.

She was a sister of the religious society called the "Sisters of Notre Dame," and one of the band of six pious and devoted sisters of the same order who left their native land for St. Marystown, Elk county, Pa., where they are to employ themselves in imparting instruction to the female children of that growing and prosperous colony.

Death of Bishop Clancy.—It is with regret we announce the death of this estimable prelate, who was known to many of our readers as at one time coadjutor bishop of the diocess of Charleston. The Cork Southern Reporter of the 24th July holds the following:

Dr. Clancy served in various departments in the sacred ministry in the city and county of Cork, where he was venerated by the poor for the great charity which distinguished his character, and loved by the priesthood for the fraternal affection he ever manifested towards them. He was invited to fill a professor's chair at Carlow college, in 1829, which office he occupied with credit and efficiency for about six years, and was greatly respected and esteemed by the illustrious Bishop Doyle, and the venerable Dr. Fitzgerald, late president of that college.—*Catholic Miscellany.*

Dunigan's Home Library, No. VIII. *Jessie Linden, or the Seven Corporal Works of Mercy.* New York: Published by Edward Dunigan, No. 151, Fulton st. Baltimore: John Murphy.

We learn from the modest and diffident tone of the dedication of this work, that it is the production of a lady, and her first effort. The illustration of the seven corporal works of mercy was certainly a happy thought of the authoress, as each one of them forms a subject which addresses itself in a special manner to the sympathy and piety of woman, and which her practical and proverbial charity fits her peculiarly to descant upon. This little work is wholesome in its tendencies, and calculated to awaken in the heart lively emotions of pity towards human destitution in all its sad varieties.

Devotions for the Members of the Archconfraternity of the sacred and immaculate Heart of Mary for the conversion of sinners. Containing the origin, propagation, and statutes of the Confraternity, together with the devotions for Sundays and Holydays in the church of St. Alphonsus in Baltimore. With the approbation of the Most Rev. Archbishop. Baltimore: Published by Maximilian Oertel. 24mo. pp. 152.

This little book will be hailed as a precious accession to those devotional works which the zeal of pious Catholics prepares for the edification of the laity. The many and happy effects of this admirable archconfraternity which has spread its branches nearly over the whole Catholic world, has caused it to be received every where, in the language of the little work before us, "as a new and singular manifestation of the mercy and grace of Almighty God to his creatures, through the intercession of the Queen of Angels." Though scarcely seven years established, it already numbers four millions of members, who, under the fostering love of the immaculate Heart of Mary, pour forth their united supplications to heaven for the conversion of sinners. This little book is prefaced with several interesting chapters, detailing the origin, excellence, propagation, object, effects, and statutes of the archconfraternity, which are followed by a series of beautiful devotions, proper to be used by the members of the association. The work is presented to the public in a plain and neat style, so as to put it in the power of all to supply themselves with a copy.

Calendar of St. Mary's College for the academical year 1847-1848. Baltimore: Metropolitan Press.

A copy of the above described calendar has been kindly furnished us. The contents show that our excellent institution, St. Mary's College, Baltimore, continues in high and deserved favor both at home and abroad. The Calendar contains the names of the tutors and other officers composing the College Faculty, a description of the college premises, order of the classes, course of instruction, list of students, regulations, terms, and the course and conditions necessary for graduation.

The Spanish Phrase Book and Self-Instructor. By José Antonio Pizarro, A. M., Professor of the Spanish language at St. Mary's College, Baltimore. Baltimore: Fielding Lucas, jr., 18mo. pp. 251.

This work will be found to answer all the ends for which its accomplished author designed it. From the fourteen lessons, which are prefixed to the book, and the conjugation of the most essential verbs, the attentive reader will be enabled to form a clear and intelligible idea of the Spanish language, its rules of pronunciation, reading and construction, and will be well prepared to profit by the phrases, conversations, and correspondence, which make up the sequel. In times like the present when our country, in addition to its extensive commercial relations with Spanish countries, is sending its soldiers into Mexico, where the Spanish language is exclusively spoken, a work of the character of "the Spanish Phrase Book and Self-Instructor" is particularly useful and interesting, while its execution could not have been entrusted to abler hands, than those of the learned and experienced professor who has so successfully undertaken it. Merchants going to Spanish countries, officers and soldiers engaged in the present war with Mexico, would do well to provide themselves with a copy. It is not expected by the author that the student will be able by means of this work to acquaint himself with the philosophy of the Spanish language or acquire a perfect knowledge of the Castilian. Those who have such purposes, "must of course," in the language of the preface, "consult the best elementary treatises in use, under the tuition of a well qualified *native* instructor." The volume before us is very neatly printed, small yet comprehensive, and in every respect well arranged as a practical manual.

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